Sri Lalita Sahasranama Stotram

शिव शक्ति एकरूपिण्यै नमः



क ए ई ल ह्रीं, ह स क ह ल ह्रीं स क ल ह्रीं, श्रीं

इति कादि बीज मंत्रः

Introduction, Commentary and English translation

Dr. Chamanlal Raina

ॐ श्री मात्रे नमः

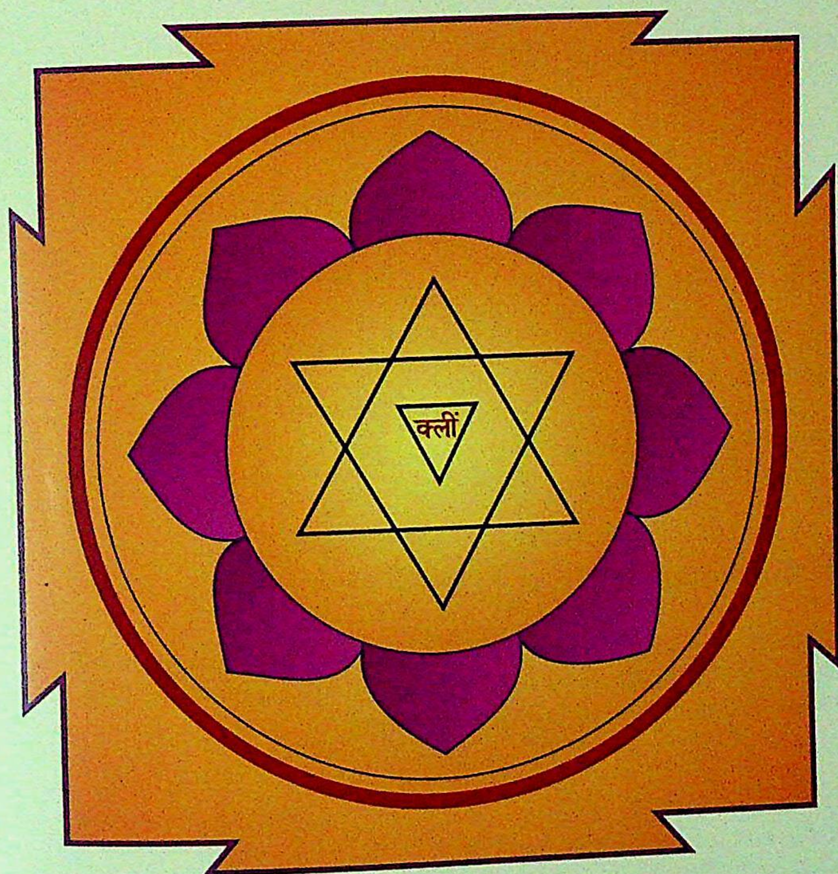


क्लींकारी केवला गुह्या कैवल्य पद दायिनी।
त्रिपुरा त्रिजगद्वन्द्या त्रिमूर्ति---स्त्रिदशेश्वरी।

श्री ललितादेवी सहस्रनामस्तोत्रम् निरूपणम्

ऐं क्लींसौः पञ्चादशाक्षयैंह्रीं स्वाहा नमः

श्रीविशुद्धचक्रम्



सम्पादन एवं व्याख्यात्मक अनुवाद

डॉ. चमन लाल रैना

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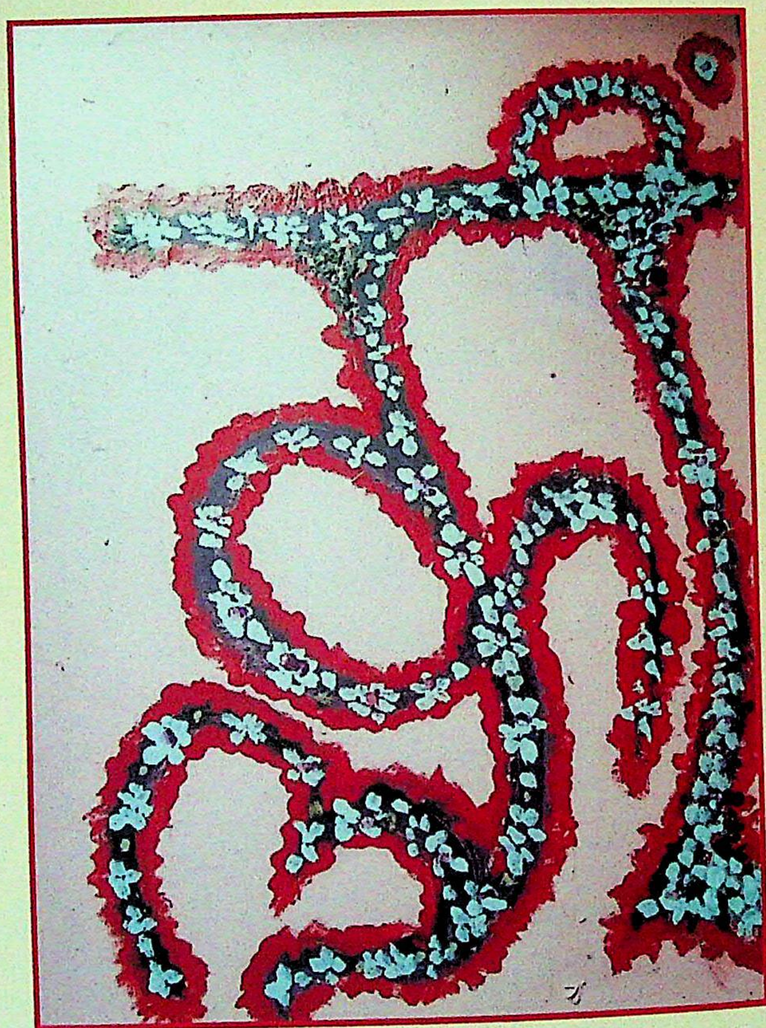
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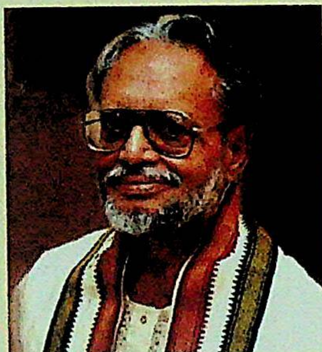
A Submission from the Publisher
'Shri Lalita Sahasranam Stotram Rahasyam'

Previously a book Shakti Upasana Rahasyam was published by me to convey the Shakti tradation prevelent in India. Shakti Upasana is the second Tattva as described in the Trika Philosopy of Kashmir, popularly known as the Kashmir Shaivism. Mostly the Upasana is based on the Ishta Devis-Shri Sharika, Shri Rajinya, Shri Tripura Sundari, Shri Bhadra Kali and Shri Bala Tripur Sundari. As far the Kashmair Naivedya Mantra is concerned, the adoration to Lalita-Adibhyu is being invoked. So I requested Dr. C.L. Raina, disciple of Pandit Jaggan Nath Sibu to wite the translation and annotation to the sacred text adored as Shri Lalita Sahasranama—an euology of the Thousand Epithets of the mother adored as Shri Mata. She is none else but the very Shabda-Sharira of Maha Tripura Sundari. This was revealed to me by Pandit Jagan Nath Sibu who did extensive work on the Homa-paddhati of Kashmir Shaktivad. This made me to carryout the present publication for the new generation, who want to understand the very epithets of Shri Lalita-Ambika-Raja-Rajeshvari.

The basis of the Shakti Upasna is the Matrika Pujanam at the sacred Kundam at Tullamula and at the Chakreshvara.

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Mahamohopadhyay Devarshi Kalanath Shastry

(Honoured by the President of India) Chief Editor, Bharati (Sanskrit Monthly), Member, Sanskrit Commission Govt. of India Ex-President, Rajasthan Sanskrit Academy, Ex-Chairperson, Modern Sanskrit Chair, J.R. Rajasthan-Sanskrit University, Former Director of Sanskrit Education and Bhasha Vibhag, Govt. of Rajasthan

Prologue

In India, we have a long tradition of the शक्ति पूजा Shakti-Puja, the worship of the Supreme Power. Maha-Shakti, the Goddess of Power manifests herself in many forms. The Tantric tradition तंत्रागम पद्धति worships Dasha Maha -Vidya काली–महाकाली – दश महाविद्या Ten Maha-Vidyas) Their names Kali-Mahakali to Kamala are known to the Tantric worshippers and the methods of their Upasana उपासना are described in different Tantrik books. The Puranic tradition has नव–दुर्गा Nava Durga-nine epithets of Shri Durga. The names of these Nine Durgas, शैल पुत्री Shaila Putri to सिद्धिधात्री Siddhadhatru are known to the Puranic worshippers.

Among the Maha-Vidyas, the most widely worshipped Goddess is त्रिपुरसुंदरी Tripura Sundari, who is treated as the Supreme Goddess of ऐश्वर्य Aishvarya-the glory, grandeur or majesty. She was worshipped by आदिशङ्कराचार्य Adi Shankaracharya also. Many Stotras of this Goddess are famous among the Tantrik worshippers. त्रिपुरसुंदरी Tripura Sundari is also known as षोडशी Shodashi or ललिता Lalita. The worshippers of त्रिपुरसुंदरी Tripurasundari chant one thousand epithets or names of their Goddesss. This galaxy of Sahsranama-One thousand names is popular as the ललिता सहस्रानाम Lalita Sahsranama or Tripura Sundari, which is chanted methodically by the Tantric worshippers in their साधना Sadhana.

It gives me great pleasureto know that Shri Chaman Lal Raina,a devoted scholar of the Tantric literature, who has authored many books on such subjects has lately translated with annotation the ललिता सहस्रनाम, into English and the book is being published with the original text in Sanskrit of each name, including the पूर्वभाग: Purvabvhaga and उत्तरभाग: Uttarabhaga and न्यास Nyasas.

Obviously; this edition of ललिता सहस्रनाम will prove of immence benefit to all types of worshippers of ललिता सहस्रनाम, त्रिपुर सुन्दरी, शक्ति उपासना, of the Supreme Goddess.

My heartiest goodwishes and benedictions are being sent on the occasion of the appearance of ललिता सहस्रनाम with translation and annotation.

1st Navratra, 2019
C/8, Prithvi Raj Road,
C-Scheme, Jaipur

(Devarshi Kalanath Shastry)

Om Sri Lalithambikaayai Namah

Sri Matre Namah



ADI SHANKARA ADVAITA ASHRAM

SIVAKUTIR BHUJAGESHWARA MANDIR

1811 SW 29TH AVE

FORT LAUDERDALE, FL 33312

It is a privilege and an honor to write a foreword to Dr. Chamanlal Raina's book "Shri Lalita Sahastranam Rahasyam".

I have known Dr. Chamanlal Rainaji for the last 20 years and of all his great qualities one thing that always stood out was his immersion in the ocean of Lalithambika's devotion and Bakthi. He is not only a great Sanskrit Scholar but also an ardent devotee of the divine mother. I had the privilege of attending the Chandi Homam that he used to perform in North Miami at his house and have seen him recite Durga Saptha Sathi by heart.

As Shankara Bagawath Paadacharya rightly mentions in the opening sloka of his Saundarya Lahari how can one

even praise and glorify Devi unless one has done immense Punya..

शिव शक्तया: युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि।
अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि
प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति॥

(सौन्दर्यलहरी १)

Sri Chamanlal ji not only praises, glorifies but has written many scholarly books on Sri Devi Lalithambika.

Undoubtedly this Punya Purusha is a chosen son of Sri Lalithambika to spread Her work among the English speaking population

Sri Chamanlal ji has also done innumerable paintings on Lalithambika and the esoteric Srividya Mantras.

The present Edition of Lalitha Sahasranamam is not only a lucid flowing explanation of the Sanskrit verses but brings out the hidden meaning of the elusive Sri Vidya Secrets. In addition this book will also serve as manual for those interested in the practical aspects of Sri Vidya Tradition Japa, Puja and Homa Paddathis.

May Divine mother bestow upon Sri Chamanlal ji great health and long life.

Swami Vijayananda Saraswathi

Basant Panchami 2019

ध्यानम्

सिन्दूरारूण-विग्रहां त्रिणयनां माणिक्य मौलि-स्फुरत्
तारानायक शेखरां स्मित-मुखीमापीन-वक्षोरुहाम्।
पाणिम्यामलिपूर्ण-रत्न-चषकं रक्तोत्मलं बिम्रतीं
सौम्यां रत्न-घटस्थ-रक्त-चरणां ध्यायेत्परामबिकाम्॥

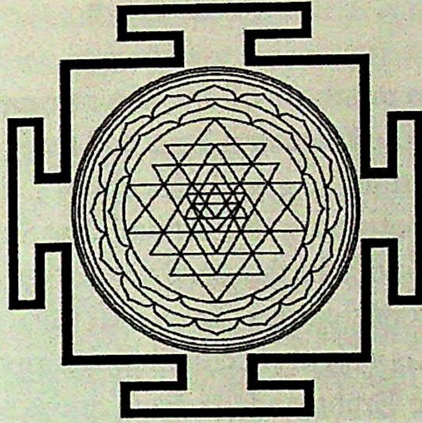
Sindura'runa-vigraham trinayanam manikya-mauli-sphurat,

tara-nayaka-sekharam smita-mukhim apina-Vaksoruham

Panibhyam alipuraa-ratna-casakam raktopalam-bibhratim

Savrniyamratna-ghatastha-rakta-caranam dhyagetpar amambikam

"I bow and surrender to her feet and take refuge in her, who has three-eyes; her hue is like that of red 'Sindura'. She wears the diadem of precious stones and a crescent is shining wonderfully on it. She is easily accessible with her benign smile. Her children get an inexhaustible store of 'life-milk' in her full breast. She has vessel of honey in one hand and the red lotus in the other. It symbolises joy and wisdom. Her feet is placed on the precious pot full of valuable gems indicating that she is easily attained."



श्रीचक्रम्

बिन्दु-त्रिकोण-वसुकोणद-शारयुग्म मन्वश्र-नागदल संयुत-षोडशारम्।
वृत्रयं च धरणी-सदन-त्रयं व श्रीचक्र-मेतदुदितं पर-देवतायाः॥

Shri Chakram

Bindu-trikona-vasu-kona-dasara-yugma-manvasra-naga-dala-samyuta-sodasaram

Vritt-trayam ca dharani-sadana trayam ca Shrichakrametaduditam para-deyatayah.

PREFACE

A nice exposition of the devotional philosophy, endorsed with the Kundalini Yoga and the identity of Shiva and Shakti, within the grand concept of Lalita is found in the 'Shri Lalitasahsra-Nama Stotram'. The Supreme Mother Lalita is adored with the thousand divine Names, Conveying a 'journey of Consciousness' from Shri Mata to 'Shri Lalita-Ambika'. This is a highly occult Shakta scripture and forms a section of the 'Brahmanda Purana'; and is regarded as the most sacred text by the followers of 'Shri Vidya' cult of the Shakti tradition. Being highly mystic in 'Svarupa' - primal nature, its grand and subtle 'Mantra' is imparted to the initiated only by the Guru. The 'bijakshara' is the 'Pancha-dasha-Akshari Mantra' which is of the fifteen syllabled Mantra.

This 'Sahsranama' is a systemised composition of the Purva-Bhaga', 'Nyasa', 'Sahsranama stotra', 'Uttara-Nyasa' and 'Uttara Bhaga' or can be said as the prologue, position and placement of the deities, the thousand divine names of Shri Lalita, furthering to the experience of placement of the deities, in one's body and epilogue, in relation to the Sahsranama. The 'Purvabhaga' starts with a humble submission from the Rishi Agastya to the 'Ashvanana'— the Lord incarnatae, for the revelation of the manifestation of the Mother-creatrix, when she commissioned herself to kill 'Bhandasura'. Sage Agastya was very particular to know the description of 'Shripuram' and the glory of the 'Pancha-dasha-Akshari Mantra'. The sage was also eager to know the mystry of 'Chakraraja-Chakra, the knowledge

or Shri-Vidya' of' 'Shri Matri-Devi', and other allied system of 'Homa' and 'Homa-dravya' -sacrifices related to the fire oblations and its ingredients, necessary for performing the Lalita Homa.

In this sacred search for 'Truth', 'Sri Hayagriva' cautions the sage to have full devotion and concentration, on his words glorifying the 'Sahsranama'. Certain injunctions were also incorporated by Shri Hayagriva Himself about imparting its sacred knowledge to a 'Shattha' - deceitful, Dushta-cunning and 'Avishvasin' - man without faith, in the sacred texts. The Sahsranama should be listened to and heard with absolute faith leaving no room for 'Avidya-ignorance'. 'Bhakti' and 'Kirtana' are the two essentials of realizing the Highest Truth of the Mother. The 'Japan' - repetition of the sacred Mantra and 'Archana'- recitation of the Names, have been emphasised and authorized. 'Vagdevi-Vasini' were bestowed with Supreme grace to listen to the 'Glory of Sahsranama', as told by Shri Lalita, bestowing it Herself upon them.

The 'Nyasa' starts with 'Vashni-adi-vag-devata' as the Rishis of the Lalita-Sahsranama. These are all feminine Shaktis. The metre is Anushtup, of 32 syllables in four lines. Sri Lalita Tripura-Sundari is the Devata. Ai-m Srimad-Vagbhava Kuta is the 'Bijam', Kleem 'Madhya Kuta' is the Shakti, 'Sauh'- Shakti-Kuta in appearance.

Uta is the Kilakam. Bijam is seed, Shakti is power and Kilakam is the 'nail' of the Stotram, 'Dhyanam' is of the 'Mula Prakriti' - Primordial nature. 'Nyasa' means to invite and place the Devata in its particular position in the devotee's bodily self. Devata assumes the name and form

and makes itself abide in the hands and the parts of the body. The Devata, thus abides in the heart, head, skull, eyes and functions as 'Kavacham' - the armour of the body and makes all the directions safe leading to 'Bhuh, Bhuva and Svah' from the origin, where the devotee and deity are knit together through 'Mantra'.

After meditating upon the glory of Shri Lalita, who is of the form of 'Sindura and Aruna' hue, the formal 'Puja' is followed with the 'gandham, varieties of flowers, dhupam, dipam, amritam-naivaidyam and all including known as the 'Sarva-Upacharas'. These are the physical manifestations of the Divine in the form of 'Prithvi - the earthly existence with 'gandha' - fragrance; 'Akasha' - space with Pushpani or flowers; 'Vayu' - wind with 'dhupam' or incense, 'Vahni' fire with burning lamp. Amritam - ambrosia with Naivedyam--sanctified presents, offering of fruits, cereals and 'Sarvatmika'-integrated elements. These, physical constituents in the worship of Lalita are in the form of mystic phonemes or sound syllables of 'Lam, Ham, Yam, Ram, Vam and Sam'. The meaning and subtle nature of these phonomes are known to the initiated only.

The Sahsranama is a chain of 13 divine episodes in the following manner, comprising the 'Names and Forms' of Sri Lalita :

Title Namavali	Sloka	Name
1. Sri Maturvatarah Incarnation of Sri Mata	1 - 21	1 - 54
2. Sri Nagarvarnana city description	22 - 23	55 - 63
3. Bhandasurvadhah killing of Bhandasura	24 - 33	64 - 83

4.	Mantrarupah formation of mantra	34 - 35	84 - 87
5.	Kundiinirupah formation of serpent coil	36 - 40	88 - 111
6.	Bhaktarmgrahah compassion over devotees	41 - 42	112 - 125
7.	Nirgunopasana worship of formless	43 - 50	126 - 192
8.	Sagunopasana worship of the manifest	51 - 60	193 - 248
9.	Pancabrahmasvarupah Five fold formation of Brahma	61 - 75	249 - 340
10.	Kshetrakshetrajnarupah formation of kshetfa object, kshetrajna-subject	76 - 81	341 - 372
11.	Pithaniangadevatasea Pittias and angas of Devata	82 - 97	373 - 474
12.	Yogininyasa Placement of Yoginis	98 - 109	475 - 532
13.	Vibhutivistara Extension of Vibhutis	110 - 183	533 - 1000

These thirteen episodes of the Supreme Yoga finds its effulgence in these thousand Divine Names. The glory of the Divine Mother is manifest in her Incarnations, description of Shri Nagar, which is the Divine place, killing of Bhandasura, Mantra form, Kundalini form, Divine grace on the devotees, worship of the 'Absolute', worship of the Manifest, the nature of five fold cosmic principles. The formation of deities with their jurisdiction, the Shakti Pitthas - seats of Mother Lalita with the host of body guards-- (Matrikas abiding in the Universal Body of Shiva and Shakti and its methodology of the Agamic worship.

The Uttarabhaga-epilogue of the Sahsranama throws light on the merits of the recital and worship of Shri Lalita. In the concluding Shloka of the Uttarabhaga Sri-Suta says

that the Lord Hayagriva meditated upon Sri Lalitambika, and His heart was filled with Divine Bliss and continued to live in that Supreme ecstasy.

The Sahsranama has been styled in a descriptive and narrative form. The Supreme Effulgence of Shri Lalita is seen in every Name, bearing an epithet and glory. Her radiance is highly superb. Her Manifestation is the Universal play. She is the Benign Mother, who grants the Supreme 'Nivratti' -liberation and 'Pravritti' - the attachment. The scripture says: 'Sadananda-Puma-Vatmaiva Paradevata'. Lalita' one's own self is the source of eternal bliss and Lalita is the Supreme Mother in one's own 'Atman' self.

Acknowledgement

I, the humble devotee of Shri Lalita, who is adored as Shri Raja Rajeshvari Kunda Vasini Shri Rajni Devi acknowledge with great reverence the guidance received by me from my father Pandit Niranjan Nath Raina, a traditionalist scholar and Bhakta of Maha Tripurasundari-Sri Lalita. Under his instructions the literal translation of Sri Lalitasahsranamavali was undertaken by me, I with all humility express that I have been benefitted with the commentary as Sri Lalita Sahsranama published by the Adyar Library and Research Centre, Madras and the Tapovanam series of the Sri Ramakrishna Tapovanam, Tirupparaitturai.

Pandit Jagannath Sibu of Kashmir Shakta tradition has given the ritualistic meaning of certain mantras, which I have fairly used as he was a great Agamic practitioner of the Yajnas. He was instrumental in popularizing the Lalita Sahsranama in Kashmir. V.K.Raina, practitioner of Shri Lalita tradition, formerly Group Director BARC, by providing me the MSS inherited from his father Pandit Jagannath Sibu, the celebrated author of 'Kashmir Shakta Vimarsha'.

I thank Pandit A.D Vishin ji for getting the book published for the devotees, who perform the weekly Havana, on Sundays at the Noida Centre, including the Purnima Havana, monthly throughout the year regularly.

I am thankful to my mentor Maha Mahopadhyaya Devershi Kalanath Shastri for writing the Epilogue of this sacred text. It is he, who encourages me to take up the Agamic texts for translation and annotation. He is a very liberal person of eminence, a scholar of linguistics, having scholarship in English, Sanskrit, Hindi.

Chaman Lal Raina

Introduction

Lalita abides in the heart

'Hridaye Tu Lalita Devi'--- 'Lalita abides in the heart', says Brahma to Markandeya in the Devikavacham! Lalita is the Divine Mother, whose heart throbs for the life process. Lalita is the 'Mother of Synthesis' as defined in the sacred Grantha 'Lalitopakhyana an appendage to the Brahmanda Purana. Lalita is Durga, who is worshipped by the Shakti Ypasakas as being the All source. She is all emotion, whose sweet face represents the 'Vagbhava' group of fifteen Mantrik syllables. She captures the secret heart-beat of delight, with her Eternal smile. She is the golden sight, who comes down into the heart of the devotee smitting the life with Supreme eternity. The secret name lies in her Eternal attributes which reside in six lotuses in the form of 'Kundalini'. She is not different from the knowledge that brings 'Moksha' -liberation to the bonded soul or 'Jivatman'.

Higher emotion is the primal cause of existence, known as 'Bhavajna' or the creativity in evolution. Being the Supreme energy, She is meditated upon with the loving adoration. Her abode is the Shri Yantra, when adored as Shri Rajrajeshvari at the Shri Raginya Devi Kundam. Her feet are the musical meters and the Vedic-Nirukhta is her Lovely face. The Rigveda is her seat. The Yajurveda and the Samaveda are her thighs. 'Nyaya' and 'Darshana' are the two breasts. The 'Shruti and Smriti' are the lips. The poetics is Her charming tongue. The Vedanta and other allied subjects are Her eternal eyes, which guides the 'Bhakta' - devotees through intuition and awareness; also with

understanding and insight. Her ecstasy is found in 'Gayana, Vadana and Nritya'---song, music and dance, creating an atmosphere for understanding the Shakti Tattva, for establishing the Mother-child relationship.

Lalita is always adored by Ishvara, Sadashiva and a host of Devatas, within an orb of the Shaivistic thirty six Tattvas. Her very being is the Shaktopaya of the Trika Darshana. She is the Mother-Creatrix and the very self of 'Sat-Chit-Ananda' -truth-consciousness-bliss.

Lalita is the primal source of 'Para, Pashyanti and Madhyama', as defined in the scriptures. She is the infinite 'Vaikhari', born from the silence of Eternity. This state of existence is Prakasha and Vimarsha. Her Divine flow is spontaneous. Ichha, Kriya and Jnana are Her Manifestatism in the living heart. According to the Shakta school, there is only one Reality, where Transcendental, Absolute, Immutable, Ineffable Lalita is known as Prakasha-Mayi Vimarshini Shakti - Supreme Effulgence, which contains in itself the seed of consciousness. When it vibrates to manifest of itself, a movement or Iccha takes place. This deliberation is known as 'Vimarsha' - reflection. The Kamakala-Vilasa says that Vimarasha is the reflection of the mirror of Prakasha. The Prakasha and Vimarsha are the Shiva and Shakti aspects of Shri Lalita.

She manifests through the 'Mula-Trikona' known as 'Sarvasiddhi-prada Chakra' of Lalitambika. The primary triangle is the eternal flame with the 'Tejas' of Surya -the solar energy, the coolness of 'Soma tattva' being the lunar effects and 'Agni' - physical fire for oblation, is a living example of theYantrik Puja. The triadic of 'tejas' are Her

three eyes representing the Universal manifestation, which is present and visible in the various incarnation. She is verily the Vidyavati - the physical, Meta-physical and transcendental knowledge of the triadic mysticism of the Shakti cult. Her charm, glory and silence is seen in the Primal 'Bindu', which is being meditated upon as the 'Trikhanda Mudra' by the Shodashi worshippers of Sri Lalita.It is related to the Ka-Adi Vidya of the Ashta Matrikas at Shri Chakreshvara. Perception and emotion make Lalita to abide in Shri Chakra where the 'Mula-Bindu' is Her heart region. A compassion leans to embrace the physical constituents of 'Jivatman' to make the life cycle a complete one.

Ever gracious Lalita is visualised in the multiple faces of Universal consciousness. Her ways are mysterious, diverse and ever blooming. She is super brilliance, who upholds the mystery of the emotional play. She is fertile and her emotion is the cosmic union of Kameshvara and Kameshvari. She is Shiva and Shakti, possessed with the singular supreme love. She is the embodiment of whole, where every part and particle finds its abode in Her lovely looks. She is self and beyond that, who is meditated upon as the 'Svatantrya Shakti', as visualized by Shiva the Supreme teacher of'Ananda and Lasya -nritya' - the cosmic dance of eternity. No doubt, there is Tandava also for annihilating the Asuras. His dance makes the rhythm of Time in its movement, but Lalita transcends the cosmic whirl of Time and is hid in it, like a pearl in the sea. She is the Supreme Sovereign, with the authority of 'Chaitanya - consciousness of Being as the Supreme and Anbsolute authority. With her emotional appearance, she is the

fountain head of the nectar of consciousness. Emotion is her primal vibration known as 'Spanda' - which is the source of all creation. She creates and sustains the world with her Love and then makes the world merge in the Higher ego. Filled with compassion, she is fashioned within the heart by Her intellect. Her presence is felt in the heart-cavern. Yogis meditate upon her to realize the infinite digit of immortality. Her song is auspicious with the tune of universal vibration.

The immutable phonemes begin with 'A and end with H' of the Vedic Varnamala. The great Divine Mother, Lalita is immutable in the form of 'Varnamala' ----the garland of letters, woven by sound frequencies of 'Hrisva, Dhirga and Pluta'. In this world of name and form, she continues the process of creation through 'Matrikas - the supernal 'Shabda-Brahman'. In the form of languages, she is known as Akshara, which never goes for any mutation. Each syllable is potent with her Divine attribute. As Lalita bears and sustains Primal seed in her womb, so all the 'Devas' and 'Devis' within 'Matrikas' are the seed and syllable sounds. These abide in the Varnamala, forming the basis of all the 'Mantras' - seed syllables. The seed syllables are occult in nature. The 'Jnanarnava Tantra' states that the sixteen vowels found in the 'Deva Vani' - Sanskrit are a form of Shakti, while the letters beginning with A--Adi and ending with-Ka+sha=ksha,being the forms of 'Shiva'. The consonents can not be articulated by themselves unless they are in consonance with the vowels. The emotion of Lalita is impregnated with the force of the 'Trayi-Vidya', made up of the letters of the three 'Kutas', which are adored with the three 'Hrims' or 'Lajja bija'. Hrim means that the'

Vaikhari' has not come out fully in the open, there is some 'Sankocha' known as a shrinking. 'Hrim bija' is the evolutionary aspect of the Divine.

There are three Hrims in the Mantra, one at the end of each 'Kuta'. The three kutas are triadic in nature and represent the existence of triune - 'Paramatman, Jagat and Jivatman' - God, world and soul. The three kutas are 'Srimad-Vagbhava Kuta, Madhya Kuta and Shakti-Kuta', where Lalita is the presiding deity of the microcosm and macrocosm. 'Hrim Bija' enjoys the identical status of 'Pranava'. Hrim is ethereal existence, illumination and will. It stands for 'Nada-Bindu', 'Shabda-Brahman' or 'Akshara-Brahma'. It is the primal digit to evolve into Absolute, and to involve in the number. The adoration of the 'Hrim' leads to the ultimate destiny, where Tripurasundari-Lalita administers the bliss of realization. Hrim is a process of transformation of 'Jiva' into 'Deva' and 'Jiva' into 'jivanmukta'. All the attributes of Lalita are inherent in Hrim. A Yogi experiences bliss in terms of 'Ichha, Jnana and Kriya', working under the influence of Lalita, who abides in the 'Ashta-Siddhis' of the ' Vasu Kona' where all the perfections lead to one supreme goal of Lalita's love.

Lalita is all excitement, which lives in the' Samaya' school of Shakti Upasana, devoted to the conduct of the 'Samaya Achara', who presides over the 'Hum' seed syllable. She embodies the universe in Her golden womb. Her tune is the 'Vina' of Sarasvati, which brings harmony of rhythm and rhyme, power of speech and thought, idea and performance. Conception, Right faith, Right intelligence and Perfection are Her names. She has one thousand

attributes, which grants the perfect knowledge of immanence and transcendence. Lalita is beyond 'Varna and Ashrama', yet maintains the law of piety. Her 'Varna' is Supreme love and is easily approached by those, who have the unconditional faith in her Divine play. She is free from name and form, yet endowed with names and forms. She abides in the 'Dasha-Ara'- ten spokes of the cosmic wheel of 'Sri-Chakra.'

The Eternal knowledge, allied knowledge are her epithetical names. She is whole-compassion. She is ever charming, grand and utters the eternal sound 'AUM', which grants power to Brahma for creation, Vishnu for preservation and Rudra for annihilation to make the cosmic show a complete one. She is Eternal time, and consumes the serial time in her Lap. She abides in every nerve and cell of Shiva, where she illumines the spirit of Shiva by accepting Him as Her very Self. She is the embodiment of 'Yakini, Hakini, Dakini, Rakini, Lakini, Kakini' and 'Sakini' Devis, love, emotion, excitement are her psychic energies.

She transcends action and inaction. She shines among the 'Kula' system and is worshipped through the 'Kadi' mantra, the first letter of this seed-syllable of the Pancadashi Mantra. Her expansion is vast, which maintains the harmony of the Triadic mysticism of 'Shiva-Shakti-Anu' and 'Mahakali, Mahalakshmi, Mahasarasvati'. Being the compassionate Mother, she bestows, grace to the 'Matrikas' -little mothers. Being Gayatri, as Mother of Vedas, she holds all scriptures in her Lap. Great substance is found in Her looks. She is the Cosmic breath of Yoga

and Her manifestation is seen in the fourteen triangles of Sri-Yantra.

Her Eternal love is filled with her Eternal grace, which is without beginning or end. She is all beauty found in the Primal figure. Her seat is the primal triangle of Sri Yantra, and is revered with ' Yoni Mudra'. She manifests for the work of 'Devas', born from the altar of the fire of consciousness. Her supramental consciousness is to save the world from 'Avidya' - ignorance. As saviour of the 'Devas' - divine forces, she assumes the characteristics of Para Shakti, where She makes the cosmic energies to concentrate in one unified energy. She assumes the form of 'Mahalakshmi' - Adya-shakti, and the 'Devas' adore her Feet with 'Laksha-Rasa', a red dye, known as 'Butea frodosa' and thus make the triple world - 'Bhu, Bhuva, Svaha' dance to her Tune. She takes 'Hari and Hara' in her lap to help in maintaining the balance between emotion and intellect. She is the Supreme intuition, which abides in the sixteen petalled lotus of Shri-chakra.

She is the embodiment of 'Panchadasha-Akshri and Shodashi' Mantra and of 'Hadi -Vidya and Kadi Vidya'. She is occult yet seen with devotion and from the original Throb which in its subtle form is Light. Her each mystic syllable evolves, with the rise of the moon in the' Shukla paksha' - lunar fortnight and is meditated upon on the 'Purnima' as the Moon is just a cosmic beauty of her Appearance. She is Universal seer, who imparts the sacred knowledge of 'Tripura Sundari' Mantra to reconstitute the perfect word or 'Akshara'. She therefore, resides in the Shodashi Mantra. Her grace is a flow and her face is deeply aglow with

ambrosia. To bestow prosperity is one of her Functions and as Vaishnavi, Lalita abides in Vaibhava - wealth and final beautitude, closely related to Akshara-Brahma.

Lalita is the Supreme authority and discharges her Eternal function through Brahmi, Vaishnavi and Raudri Shakti. She abides in the form of 'Sahsra-Ara' - the thousand spokes of the mystic lotus. She is material existence of 'Nava-Dvipas' - nine continents and Sapta-Sindhus - seven oceans. She is the source light of the sun and her radiance is far exalted. The brilliance of thousand of solar galaxies can not excel her Triadic beauty.

Being 'Vagdevi', she is adored as 'Vamamayi Ambika'. She is the 'Mantra' and not different from it. This 'Rahasya' - secret knowledge is known as 'Tripura Sundari Karuna' - the compassion of the Mother. Peace, Force, Light and Delight are constantly experienced in Her 'Mantra'. The secret of great achievement is revealed only through the Grace of Lalita. Lalita is a source of inspiration and transformation, when aspired for such longings.

Auspiciousness, Beauty and Emotion are her Female characteristics, which are being appreciated in the 'Agamas'. She is also triple-footed with Triple knowledge and Triple image, who resides in the 'Tripura'- the city of triple image, according to the Panchastavi. She envelops the whole creation in the 'Muladhara' triangle, which is the affirmation of the essential spirit. 'Tripura-Sundari' is the spirit of 'Purna Yoga'. The three circles of Shri Chakra are the forms of mind, over-mind and supermind. Being ' Anadi' - beginingless in 'Svarupa' - primal form, there is no end to Her attributes, yet She abides in the Shri Yantra.

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A nine-fold classification is adopted to comprehend the symbology of the Shri Yantra, where 'Tripura, Tripureshi, Tripura-Sundari, Tripura-Vasini, Tripura-Shri, Tripura-Malini, Tripura-Siddha, Tripura-Ambika and Maha-Ttripura-Sundari' are adored as the nine Presiding Devis. Lalita is one is all and All is one.

To bow to Shri Lalita, which abides in the heart region, is the keen desire of the devotees, who feel Her presence in every pulsation of life. She is splendidly graceful and incites primordial nature. She stands for the evolution of transmigratory jivas at the beginning of every new cycle of creation.



AUM

श्रीललिताम्बिकासहस्त्रनामस्तोत्रम्

Sri Lalitam Anibika Sahasranama Stotra

अगस्त्य उवाच

Agastya said

1. अश्वानन महाबुद्धे सर्वशास्त्रविशारद।
कथितं ललितादेव्याश्चरितं परमादभुतम्॥

O, very wise and highly proficient one in all the scriptures, you Ashvanana! You have told me the Divine Chritam- life aspect of Sri Lalita Devi.

2. पूर्वं प्रदुभ्रवा मानुस्ततः पट्टाभिषेचनम्।
भण्डासुरवधश्चैव विस्तरेण त्वयोदितः॥

You have narrated the manifestration of the Divine Mother Lalita, followed by Her coronation and the annihilation of Bhandasura in detail.

3. वर्णित श्रीपुरञ्चापि महाविमवविस्तरम्।
श्रीमत्पञ्चदशाक्षर्या महिमा वर्णितस्तथा॥

You have also narrated the grandeur and splendeur of Shripuram and the supreme efficiency of Shrimat-Panchadasha-Akshara - fifteen-syllabled Mantra of 'Shri Vidya'.

4. षोढान्यासादयो न्यासाः न्यासखण्डे समीरिताः।
अन्तर्याग क्रमश्चैव बहियोग क्रमस्तथा॥

Also you have explained the Shadha-Nyasa - Six placements and the Nyasa-Khanda or sub-divisions of placements, followed by 'Antara-Yaga' and Bahira-Yaga Krama' - the

inner and outer sequences of workship and meditation.

5. महायागक्रमश्चापि पूजाखण्डे प्रकीर्तितः।
परश्चरणखण्डे त जपलक्षणमीतिरम्॥

Verily, you explained the 'Maha-Yaga Krama' - sequence of great and supreme Yaga or fire oblations with prescribed Puja and Nyasa, including the offering of the Anna-Kanna, in the Puja-Khanda' - mode of worship and threw light on the symptomatic japam in the 'Purushacharana Khandam'.

6. होमखण्डे त्वया प्रोक्तो होमद्रव्यविधिक्रमः।
चक्राराज्स्य विद्यायाः श्रीदेव्याः देशिकात्मनोः॥

You explained the ingredients essentially required in this mode of worship in the 'Homakhanda' - sacrificial part and also the knowledge of Chakraraja, which is the integral abode of Shri Matri- Devi.

7. रहस्यखण्डे तादात्म्य परस्परमुदीरितमू।
स्तोत्रखण्डे बहुविद्याः स्तुतयः मरिकीर्तिताः॥

You also threw light on the identity aspect in the 'Rahasya-Khanda' - the mystic portion and the 'Stotra-Khanda'- the devotional portion, through laudation, which is a synthesis of different 'stutis' - devotional songs exalting the Divine Mother.

8. मन्त्रिणीदण्डिनीदेव्योः प्रोक्ते नाम सहस्त्रके।
न तु श्रीललितादेव्याः प्रोक्तं नामसहस्त्रकम्॥

During the discourse of Sahasranama, you have mentioned the names of 'Mantrini' and 'Dandini Devis', but nothing has been told about the Sahsranama - the thousand attributes or epithets of Shri Lalita Devi.

9. तत्र मे संशयो जातो हयग्रीव दयानिधे।
किं वा त्वया विस्मृतं तद् तान्वा वा समुपेक्षितम्॥

You are the treasure house of compassion, O Hayagriva! But you have deliberately kept me ignorant about it, or you have forgotten to tell me about the Sahsranama of Shri Lalita. So is the doubt, which has crept in my mind.

10. मम वा योग्यता नास्ति श्रोतुं नामसहस्त्रकम्।
किमर्थं भवता नोक्तं नत्र मे कारणं वद॥

Do I not possess the faculty of listening to the Sahsranama? O revered Master! Why did not you reveal to me the same Sahasranama?

सूत उवाच

Suta said:

11. इति पृष्टो हयग्रीवो मुनिना कुम्भजन्मना।
प्रहृष्टो वचनं प्राह तापसं कुम्भसम्भवम्॥

Having been asked the same by the 'Pot-born' Muni, to Hayagriva, thus he told the following words to the 'Tapasavi Kumbha-Sambhava' - an ascetic born out of pot.

श्रीहयग्रीव उवाच

Sri Hayagriva said:

12. लोपामुद्रापतेऽगस्त्य सावधानमनाः शृणु।
नाम्नां सहस्त्र यन्नोक्त कारणं तद् वदामि ते॥

O Agastya, the spouse of Lopamudra! Listen to me with careful mind! I will let you know the reason why I did not reveal to you the Sahasranama.

13. रहस्यमिति मत्वाहं नोक्तवांस्ते न चान्यथा।
पुनश्च पृच्छसे भक्त्या तस्मात् तत् ते वदाम्यहम्॥

As Sahsranama is highly occult, so I did not reveal the same to you. No other reason forbade me to reveal the same to you. Since you seem to be very eager devotee, now, I am going to reveal the same to you.

14. ब्रूयाच्छिष्याय भक्ताय रहस्यमपि देशिकः।
भवता न प्रदेय स्यादभक्ताय कदाचन॥

Knowledge of the Deshika should only be revealed to a genuine disciple who is the eager one in devotion. It should never be imparted, who is not a sincere devotee.

15. न शठाय न दुष्टाय नाविश्वासाय कर्हिचित्
श्रीमातृभक्तियुक्ताय श्रीविद्याराजवेदिने ॥

The secrets of Shri Vidya should only be revealed to those, who have faith and devotion in Shri Mata, and not to those who happen to be cheat, inhumane, without any trust and belief.

16. उपासकाय शुद्धाय देयं नामसहस्रकम् ।
यानि नामसहस्राणि सद्यः सिद्धिप्रदानि वै ॥

The knowledge of Shri Vidya should be imparted to those, who are pure within, as these thousand attributes grant all perfection in every sphere of life.

17. तन्त्रेषु ललितादेव्यास्तेषु मुख्यमिदं मुने ।
श्रीविद्यैव तु मन्त्राणां तत्र कादिर्यथा परा ॥

O Muni! Lalita Devi is the Supreme among all the Tantras and Shri Vidya excells in all the Mantras and within it. O Muni! Of all the Tantras related to the Lalita Devi, this particular one is highly proficient and occult. Among the Mantras is the Shri Vidya, within those Mantras, Ka-Adi Mantra is supremely transcendental.

18. पुराणां श्रीपुरमिव शक्तीनां ललिता यथा ।
श्रीविद्योपासकाना च यथा देवो वरः शिवः ॥

Shripuram is the holiest of all the 'Puras'—cities and Shri Lalita is supreme among all the Shaktis, For the Upasakas of Sri Vidya Shiva alone is the Supreme Deva.

19. तथा नामसहस्रेषु वरमेतत् प्रकीर्तितम् ।
यथास्य पठनाद् देवी प्रीयते ललिताम्बिका ॥

Of all the Sahasranamas, this alone is the Supreme superb

and excellent. Whosoever recites this Sahsranama, happens to be very dear to Shri Lalita Ambika.

20. अन्यनाय सह स्त्रस्य पाठान्न प्रीयते यथा।
श्रीमानुः प्रीतये तस्मादनिशं कीर्तयेदिदम्॥

She does not get so much pleased with the recitation of other Sahsranamas. It should be recited throughout as the Mother-Creatrise is very fond of it should be recited with devotion throughout.

21. बिल्व पत्रैश्चक्रराजे योऽर्चयेल्ललिताम्बिकाम्।
पद्मैर्वा तुलसीपत्रैरेभिनमिसहस्त्रकैः॥

Whosoever worships Lalita- Ambika in the form of Sri Yantra with Bilva-leaves and Padma/lotus petals, Tulsi leaves, reciting this Sahsranama...,

22. सद्यः प्रसादं कुरुते तस्य सिंहासनेश्वरी।
चक्राधिराजमभ्यचर्य जप्त्वा पञ्चदशाक्षरीम्॥

...then the Mother-Creatrix on the couch of a lion bestows grace upon him. After worshipping the Supreme Chakraraja properly, the Japan of 'Panchadasha-Akshari' should be performed with concentration.

23. जपान्ते कीर्तयेन्नित्यमिदं नामसहस्त्रकम्।
जप पूजाद्यशक्तोऽपि पठेनमसहस्त्रकम्॥

After 'Japani', this Sahsranama should be recited in Kirtana form of laudation always. Whosoever may be inable to do Japam, puja, etc., still should read this sacred Sahsrasnama.

24. साङ्गार्चने साङ्गजपे यन् फलं तदवाप्नुयात्।
उपासने स्तुतीरन्याः पठेदम्युदयो हि सः॥

The Upasana stuti, archana with all its limbs and japan with all its limbs of other deities give prosperly to the devotee, but merely reciting of this Sahsrenama grants all grace and prosperity.

25. इदं नामसहस्त्रं तु कीर्तयेन्निन्यकर्मवत्।
चक्रराजार्चनं देव्या जपो नाम्ना च कीर्तनमू॥

Kirtanam of this Sahasranama should be performed in the manner of 'Nitya-karma' - dutiful eternal obligations, along with the 'Archana' of Chakraraja and 'Japam' of the thousand names of Shri Lalita.

26. भक्तस्य कृत्यमेतावद् अन्यदम्युदयं विदुः।
भक्तस्यावश्यकमिदं नामसाहस्त्रकीर्मनम्॥

The devotee is required to do essentially the recital of this Sahsranama, it would lead him to every sort of peace and prosperity.

27. तत्र हेतुं प्रवक्ष्यामि शृणु त्वं कुम्भसम्भव।
पुरा श्रीललितादेवी भक्तानां हितकाम्यया॥

O sage Agastya, Kumbha/ pot-born! I am narrating to you the prospectus of the favour granted to the devotees by Shri Lalita Devi. So you listen to it, for receiving grace and well being.

वाग्देवीवशिनी मुख्याः समाहूयेदमब्रवीत्।

Thus invited Vagdevi-Vashini host of chief devis and said.

श्रीललितिम्बिका उबाव:

Sri Lalitambika said

28. वाग्देवता वशिन्याद्याः शृणुध्वं वचनं मम ॥

Because, of my command Vagdevi Vashini etc. compiled this occult Stotram you listen to my words.

29. भवत्यो मत्प्रसादेन प्रोल्लसद्वाग्विभूतयः ।
मद्भक्तानां वाग्विमूतिप्रदाने विनियोजिताः ॥

These are merited with my epithets, which bring love, Intimacy, closeness and devotion. So read it with carefulness for receiving grace from me.

You are engrossed and bestowed upon with all the 'Vibhutis'. Hence, I commission you all to grant 'Vag- Vibhutis—the power of speech and exalted attributes to my dear devotees.

30. मच्चक्रस्य रहस्यज्ञा मम नापपरायणाः ।
मम स्तोत्रविधानाय तस्मादाज्ञापयामि वः ॥

I command you to impart the Divine knowledge of my Stotra methodology of adoration to other devotees, as you are fully conscious of the mysteries of my Chakra and the efficacy of 'Name and form'.

31. कुरुध्वमङ्किकतं स्त्रोत्रं मम नामसहस्त्रकैः ।
येन भक्तैः स्तुताया मे सद्यः प्रीतिः परा भवेत् ॥

You compose a stotra of my thousand names; with which the devotees are able to adore me with 'Bhakti' (devotion) so that they may become very dear and near to me.

श्रीहयग्रीव उवाचः

Sri Hayagriva said

32. इत्याज्ञप्रा वचो देव्यः श्रीदेव्या ललिताम्नया।
सहस्यैर्नामभिर्दिण्यैश्चक्रुः स्तोत्रमनुत्तमम्॥

Having thus commanded by Sri Devi Lalitambika, the 'Vag-Devis' composed the mystic 'Nama-stotram', after having realized this unparalleled divine laudation.

33. रहस्यनामसाहस्त्रमिति तद् विश्रुत परम्।
ततः कदाचित् सदसि स्थित्वा सिंहासनेऽम्बिका॥

After it composition, the Mother Lalitambika who was on the couch of a lion, heard this highly occult Sahsranama after some gradual durations, while sitting in her sanctum sanctorum.

34. स्वसेवावसरं प्रादान् सर्वेषां कुम्भसम्भव।
सेवार्थमागतास्तत्र ब्रहनाणीब्रह्मकोटयः॥

O pot-born Muni! Millions of millions Brahmas and Brahmanis gathered there to submit before the Mother-Creatix to get a chance to serve in her presence, along with others.

35. लक्ष्मीनारायणानां च कोटयः समुपागताः।
गौरीकोटिसमेतानां रुद्राणामपि कोटयः॥

Millions of Lakshmi & Narayanas also reached along with Gauris and Rudras in the multitude of million of numbers.

36. मन्त्रिणीदण्डिनीमुख्याः सेवार्थं या समागताः।
शक्तयो विविधाकारास्तासां संख्या न विद्यते॥

Besides, chief of 'Mantrinis and Dandinis' also came for the purposes of serving the Mother Lalita. All other Shaktis

with varying formation can not be enumerated, who presented themselves before the Mother.

37. दिव्यौघा मानवौघाश्च सिद्धौघाश्च समागताः।
तत्र श्रीललितादेवी सर्वेषां दर्शनं ददौ ॥

The multitude of Divauoghja—'brilliant ones', Manvaugha-—'human-beings', and Siddhaugha-'perfect sages' gathered there, before Shri Lalita Devi and the Devi graced all of them with her 'Darshanam' appearance.

38. तेषु दृष्ट्वोपविष्टेशु स्वे स्वे स्थाने यथाक्रमम्।
तत्र श्रीललितादेवी कटाक्षक्षेपणोदिताः ॥

Sri Lalita Devi saw them seated in their respective places and observed them with side-glanced twist and accordingly commanded.

39. उत्थाय वशिनीमुख्या बद्धाञ्जलिपुटास्तदा।
अस्तुवन्नामसाहस्त्रैः स्वकृतैर्ललिताम्बिकाम् ॥

'Vashini' and lots of other prominent Devis joined their palms together, adored Lalitambika with the Sahasranama, composed by themselves in praise of the Mother-Creatrix.

40. श्रुत्वा स्तवं प्रसन्नाभूल्ललिता परमेश्वरी।
ते सर्वे विस्मयं जग्मुर्ये तत्र सदसि स्थिताः ॥

On hearing their obeisance, Supreme Sovereign Mother Lalita got pleased with them. All of them got wandered, who were present in that celestial assembly.

41. ततो प्रोवाच ललिता सदस्यान् देवतागणान्।

Thereafter, Lalita Devi pronounced to the assembled host of Devatas-brilliant ones.

श्रीललिताम्बिका उवाच

Sri Lalitambika said

42. ममाज्ञयैव वाग्देण्यश्चक्रुः स्तोत्रमनुत्तमम् ॥

Under the authority of my own being, Vagdevis have composed this supreme stotram.

43. अङ्कितं नाममिर्दिव्यैर्मम प्रीतिविधायकैः।
तत पठध्वं सदा यूयं स्तोत्रं मत्प्रीतिवृद्धये ॥

All of you, always do recite the Divine attributes of mine properly drafted, for my satisfaction. It will enhance the higher satisfaction and joy.

44. प्रवर्तयध्वं भक्तेषु मम नामसहस्त्रकम्।
इदं नामसहस्त्रं मे यो भक्तः पठते सकृत् ॥

Do popularize this Sahasranama among my devotees. Whosoever be the devotee of mine reading constantly this Sahasranama..,

45. स मे प्रियतमो ज्ञेयस्तस्मै कामान् ददाम्यहम्।
श्रीचकृे मां समभ्यर्च्य जप्त्वा पञ्चदशाक्षरीम् ॥

Verily, he becomes very dear to me and I fulfil all her desires, when he adores me in the image of Shri-Chara after doing japam of Panchadasha-Akshario the fifteen - syllabled Mantra.

46. पश्चान्नामसहस्त्रं मे कीर्तयेन्मम तुष्टये।
मामर्चयतु वा मा वा विद्यां जपतु ॥

Afterwards for my contentment, the 'Kirtanam' of thousand names should be recited. The devotee may do 'Archana' - laudation and perform 'Japam' of Shri Vidya.

47. कीर्तयेन्नामसाहस्त्रमिदं मत्प्रीतये सदा।
मत्प्रीत्या सकलान्कामान् लभते नात्र संशयः॥

The 'Kirtanam' of this Sahasranama should be performed solely for my pleasure. After I get pleased, the devotee achieves duly all his desires fulfilled, there is no doubt about it.

तस्मान्नामसहस्त्रं मे कीर्तयध्वं सदाऽऽदरात्।

Hence do recite the 'kirtanam' of my Sahasranama, with great reverence constantly.

श्रीहयग्रीव उवाच

Sri Hayagriva Said

48. इति श्रीललितेशानी शास्ति देवान् सहानुमान्।
Thus Supreme Sovereign Sri Lalita Devi commands with the host of Devis to the Devas.

49. तदाज्ञया तदारम्य ब्रह्मविष्णुमहेश्वराः।
शक्तयो मन्त्रिणीमुख्या इदं नाम सहस्त्रकम्॥

Since then, under the Devis instructions 'Brahama', 'Vishnu', 'Maheshvara', 'Mantrini' and prominent 'Shaktis' do recite this Sahasranama.

50. पठन्ति भक्त्य सततं ललितापरितुष्टये।
तस्मादवश्यं भक्तेन कीर्तनीयमिदं मुने॥

For all the contentment and pleasure of Lalita Devi all the devotees, do recite this Stotram. Therefore, O Muni Agastya! You should with all promptness and devotion recite its Kirtanam.

51. आवश्यकत्वे हेतुस्ते मया प्रोक्तो मुनीश्वर।
इदानीं नामसाहस्त्र वष्यामि श्रद्धया श्रृणु॥

O sage among Munis! I have conveyed you the essentials of this episode. You listen to this Sahasranama with great devotion, which I am narrating to you.

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे श्रीहयग्रीवागस्त्य
संवादे श्रीललिताम्बिकासहस्त्रनामस्तोत्रस्य पूर्वभागः

Here ends the prologue of the thousand names of Sri Lalitambika during the discourse between Sri Hayagriva and Agastya incorporated in the Uttarkhanda of Sri Brahmanda - purana.

अथ न्यासादि-विधि

The Methodology of Nyasas - placement

आचमनम्-श्रीं ह्रीं क्लीं ऐं सौः

Achamanam (Sipping of fresh water) reciting the mantra Shrim -Hrim - Klim - Aim - Sauh.

मूलमन्त्रः—पञ्चादशाक्षरी

Mulamantra - (Primal mantras) is Panchadashaksham (to be learnt under the initiation of a celebrated Guru of the Lalita tradition)

अस्य श्रीललिताम्मिकासहस्त्रनामस्तोत्रमालामहामन्त्रस्य वशिन्या-दिवाग्देवता ऋषयः। अनुष्टुप् छन्दः। श्रीललिताम्मिका परमेश्वरी देवता। श्रीमद्वाग्भवकूटेति बीजम्। मध्यकूटेति शक्तिः। शक्तिकूटेति कीलकम्। मूलप्रकृतिरिति ध्यानम्। श्रीललितामहात्रिपुर सुन्दरी प्रसाद सिद्धि द्वारा चिन्तित फलावाप्त्यर्थे जपे विनियोगः।

The Vashinyadi Vagdevta are the Rishis of this Sri Lalitambika -Sahsranama - Stotra - mala - maha - mantra. Anushtupa is the metre. Sri Lalitambika Parmeshvari is the Devata. Srimadvagbhava Kuta is the bijam - seed. Madhyakuta is the Shakti - power. Shakti Kuta is the Kilkan

- nailing. Madhya Kuta prakriti is the dhyanam -meditation. The Viniyoga - pronouncement of doing the japam - repitition of name is the achievement of desired frunt of my choice in submission for the perfection of this patham is obeisance to Sri Lalita Maha Tripura Sundari, through her benign grace.

ऋष्यादिन्यासः

Presence of Divinity in Rishis

वशिन्यादिभ्यो वाग्देवताभ्यः ऋषिभ्यो नमः (शिरसि)

I bow to Vashinyedi Vagdevata Rishis, who abide in my head.

अनुष्टुप्छन्दसे नमः (मुखे)

I bow to Anushtup metre, which abides in the month.

श्रीमहात्रिपुरसुन्दर्यै देवतायै नमः (हृदये)

I bow to Sri Mahatripura Sundari Devata who abides in the heart.

कबीजाय नमः नामौ

I bow to 'Ka' seed, which is in the navel.

सशक्तये नमः (गुहये)

I bow to 'Sa' Shakti - power, which is hidden in the anus.

हकीलकाय नमः (पादयोः)

I bow to 'Ha', which is nailing in the feel.

चतुर्विधपुरुषार्थसिध्यर्थे जपे विनियोगः (सवौङ्गे)

I feel the presence in my whole body for the four fold purushartha of Dharma-Artha - Kama - Moksha, for which I take vow for japam.

श्रीललितामट्टारिकामहात्रिपुरसुन्दरी देवता।

Sri Lalita Bhattarika Mahatripura-Sundari is the Devata.

ऐं बीजम। सौः शक्ति। क्लीं कीलकम्। मम चतुर्विधपुरुषार्थसिध्यर्थे जपे विनियोगः।

Seed is Aim; power is Sauh; nailing is Klim, I do viniyoga of japam for my four fold Purnsharthas.

करन्यासः

Presence of Divinity in hands

ऐं अङ्गुष्ठाभ्यां नमः। क्लीं तर्जनीभ्यां नमः। सौः मध्यमाभ्यां नमः।
सौः अनामिकाभ्यां नमः।
क्लीं कनिष्ठिकाभ्यां नमः। ऐं करतलकरपृष्ठाभ्यां नमः।

I bow to Ai'm, which rests in the thumbs. I bow to Kleem, which rests in the first fingers. I bow to Sauh, which rests in the mid fingers. I bow to Sauh, which rests in the ring fingers. I bow to Kleem, which rests in the small fingers. I bow to Aim which rests in the palm and reversed palm.

अथाङ्गन्यासः

Presence of divinity in limbs

ऐं हृदयाय नमः। क्लीं शिरसे स्वाहा। सौः शिखायैवष्ट। सौ कवचाय हुं। क्लीं नेत्राय वौषट्। ऐं अस्त्राय फट् भूर्भुवः सुवरोमिति दिग्बन्धः।

I bow to Ai'm, which is the heart, to Kleem which is head, to Sauh which is the tuft i.e. Vashat. To sauh Hu'm which is armour, to Kleem Vashat which are eyes. Ai'm Phat for arms. I close-up the direction, which is manifestation of Bhu, Bhuva and Svah.

ध्यानम्

Dhyanam

सिन्दूरारुण-विग्रहां त्रिणयनां माणिक्य-मौलिस्फुरम्—
तारानायक-शिखरां स्मित-मुखीमापीन-वक्षोरुहाम्।
पाणिम्यामलि-पूर्ण-रत्न-चषकं रक्तोत्पलं बिभ्रतीं
सौम्यां रत्न-घटस्थ-रक्त-चरणां ध्यायेत्परा-मम्बिकाम्॥

I bow to the Devi and surrender before her feet, for taking refuge in her, who is of triple eyes. Her hue is that of red 'Sindura' and is wearing the diadem of precious stones and the crescent is shining wonderfully on it. She is easily accessible with her benign smile. Her children get an inexhaustible store of 'life-milk' in her full breasts. She has vessel of honey in one hand and the red lotus in the other. It symbolises joy and wisdom. She has placed her feet on the precious pot full of valuable gems indicating that she is easily attainable.

अरुणां करुणातरङ्गिताक्षीं धृतपाशाङ्गताक्षीं धृतपाशाङ्कुशपुष्प-
बाणचापाम्।
अणिमादिभिरावृतां मयूरवैरहामित्येव विभावये भवानीम्।

I bow and make obeisance to the Mother - Creatrix Bhavani with the excellent radiance. I do posses, with her benign glance of her compassionate waves of the dawn, ever present and vibrant in her eyes. It is she who possesses moose, goad, flower, 'bow and arrow' in her hands. She is always surrounded by Anima etc. as the siddhis with eight perfections.

ध्यायेत पद्मासनस्थां विकसितवदनां पद्मपत्रायताक्षीं
हेमाभा पीतवस्त्रा कर-कलित-लसद्धेमप-दम्मां वराङ्गीम्।
सर्वालङ्कार-युक्तां सततम-भयदा भक्तनम्रां भवानीं
श्रीविद्यां शान्तमूर्तिं सकल-सुरनुतां सर्व-सम्पत्प्रदात्रीम्॥

Let me meditate upon 'Shri Vidya', 'Shanta-Murti', which is the manifestation of eternal peace, who is ever and always bowed upon by all the Devas. She is seated on the couch of lotus. Her face is ever smiling and is looking grand with the eyes resembling lotus leaves. Her hue is that of gold, wearing the yellow garments. She keeps the

golden lotus in her hand and her being is ever radiant. She is ornamented with all the jewellery, and is the embodiment of all pearls and gems. She is the embodiment of 'Adhaya'-forgiveness who bow at her feet. She alone grants all the prosperity to the devotees, who surrender at her feet.

सकुङ्कुमविलेपनामलिक चुम्बिक स्तूरिकां
समन्दहसितेक्षणां सशरचापपाशाकुशकाम्।
अशेषजनमोहिनी मरुणमाल्यभूषाम्बरा
जपाकुसुमभासुरां जपविधौ स्मरेदम्बिकाम्॥

Let me remember Ambika at the time of Japam, who is annointed with the gentle touches of 'Kumkurn', and 'Kasturi'. Her benign eyes are filled with all amusement, and is holding noose, goad, bow and arrow in her hands. She enchants all the creatures while puts on the ornament of dawn like garland and garments like of 'Japakusum'--hisbiscus flowers.

लमित्यादिपञ्चपूजा
Fine fold puja of Lam etc.

लं पृथ्वीतत्त्वात्मिकायै श्रीललिताम्बिकायै गंन्धं परिकल्पयामि।
I offer gandham - sandal etc. to Shri Lalita-Ambika, with the form of 'Lam', which is the manifestation of Prithvi-tattva' and that is earthly element.

हं आकाशतत्त्वात्मिकायै श्रीललिताम्बिकायै पुण्यं परिकल्पयामि।
I offer flower to Shri Lalita-Ambika, with the form of 'Ham Bija', which is the manifestation of 'Akasha-tattva' or earthly element.

यं वायुतत्त्वात्मिकायै श्रीललिताम्बिकायै धूपं परिकल्पयामि।
I offer 'dhupam' to Shri Lalita-Ambika. with the form of 'Vam Bija', which is the manifestation of 'Vayu-tattva' or the aerial element.

रंवह्नितत्त्वात्मिकायै श्रीलालताम्बिकायै दीपं परिकल्पयामि।

I offer 'Dipam' lamp/light to Shri Lalita-Ambika, with the form of 'Ram-Bija', which is the manifestation of ' Vahni-tatva' or the fire element.

वं अमृतत्त्वात्मिकाये श्रीललिताम्भिकायै अमृतं नैवेद्यं परिकल्पयामि।

I offer 'Amritam Naivedyam', which is ambrosia and devotional presentation to Shri Lalita-Ambika, with the form of 'Vam Bija', being the manifestation 'Amrita-tattva' - ambrosial element.

सं सर्वतत्त्वात्मिकायै श्रीललिताम्बिकायै ताम्बूल सर्वोपचारान् परिकल्पयामि।

I offer 'Tambulam and Sarva Upachara' - fruits and all the varieties of Sugar candy etc. to Shri Lalita-Ambika with the form of 'Sam-Bija', which is the manifestation of 'Sarva-Tattva'- all the elements.

इति स्तोत्रादौ ऋष्यादिन्यास पञ्च पूजान्तं कृत्वा सहस्त्रनामस्तोत्रपाराणानन्तरं श्रीदेव्या दक्षिणहस्ते जल धारा पूर्वकं तत्समर्पणं कुर्यात्।

After performing the 'Rishi-Adi-Nyasa', Pancha-puja, the recitatioi of Sahsranama-stotram should be done and submitted and offered before Shri Devi. Water should be poured on the palm of the right have with Samarparam, being full surrender with devotion.

ललितासहस्रनामस्तोत्रम्

श्रीमाता श्रीमहाराज्ञी श्रीमत्सिंहासनेश्वरी।
चिदग्निकुण्डसंभूता देवकार्यसमुद्यता॥ १॥

उद्यद्भानुसहस्राभा चतुर्बाहुसमन्विता।
रागस्वरूपपाशाढ्या क्रोधाकाराङ्कुशोज्ज्वला॥ २॥

मनोरूपेक्षुकोदण्डा पञ्चतन्मात्रसायका।
निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डला॥ ३॥

चम्पकाशोकपुन्नागसौगन्धिकलसत्कचा।
कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डिता॥ ४॥

अष्टमीचन्द्रविभ्राजदलिकस्थलशोभिता।
मुखचन्द्रकलङ्काभमृगनाभिविशेषका॥ ५॥

वदनस्मरमाङ्गल्यगृहतोरणचिल्लिका।
वक्त्रलक्ष्मीपरीवाहचलन्मीनाभलोचना॥ ६॥

नवचम्पकपुष्पाभनासादण्डविराजिता।
ताराकान्तितिरस्कारिनासाभरणभासुरा॥ ७॥

कदम्बमञ्जरीक्लृप्तकर्णपुरमनोहरा।
ताटङ्कयुगलीभूततपनोडुपमण्डला॥ ८॥

पद्मरागशिलादर्श परिभाविकपोलभूः।
नवविद्रुमबिम्बश्रीन्यक्कारिदनच्छदा॥ ९॥

शुद्धविद्याङ्कुराकरद्विजपङ्क्तिद्वयोज्ज्वला।
कर्पूरवीटिकामोदसमाकर्षद्दिगन्तरां॥ १०॥

निजसंलापमाधुर्यविनिर्भर्त्सितकच्छपी।
मन्दस्मितप्रभापूरमज्जत्कामेशमानसा॥ ११॥

अनाकलितसादृश्यचिबुकश्रीविराजिता।
कामेशबद्धमाङ्गल्यसूत्रशोभितकंधरा॥ १२॥

कनकाङ्गदकेयूरकमनीयभुजान्विता।
रत्नग्रैवेयचिन्ताकलोलमुक्ताफलान्विता॥ १३॥

कामेश्वरप्रेमरत्नमणिप्रतिपणस्तनी।
नाभ्यालवालरोमालिलताफलकुचद्वयी॥ १४॥

लक्ष्यरोमलताधारतासमुन्नेयमध्यमा।
स्तनभारदलन्मध्यपट्टबन्धवलित्रया॥ १५॥

अरुणारुणकौसुम्भवस्त्रभास्वत्कटीतटी।
रत्नकिङ्किणिकारम्यरशानादामभूषिता॥ १६॥

कामेशज्ञातसौभाग्यमार्दवोरुद्वयान्विता।
माणिक्यमकुटाकारजानुद्वयविराजिता॥ १७॥

इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्घिका।
गूढगुल्फा कूर्मपृष्ठजयिष्णुप्रपदान्विता॥ १८॥

नखदीधितिसंछन्ननमज्जनतमोगुणा।
पदद्वयप्रभाजालपराकृतसरोरुहा॥ १९॥

शिञ्जानमणिमञ्जीरमण्डितश्रीपदाम्बुजा।
मरालीमन्दगमना महालावण्यशेवधिः॥ २०॥

सर्वारुणाऽनवद्याङ्गी सर्वाभरणभूषिता।
शिवकामेश्वराङ्कस्था शिवा स्वाधीनवल्लभा॥ २१॥

सुमेरुमध्यशृङ्गस्था श्रीमन्नगरनायिका।
चिन्तामणिगृहान्तःस्था पञ्चब्रह्मासनस्थिता॥ २२॥

महापद्माटवीसंस्था कदम्बवनवासिनी।
सुधासागरमध्यस्था कामाक्षी कामदायिनी॥ २३॥

देवर्षिगणसंघातस्तूयमानात्मवैभवा।
भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता॥ २४॥

संपत्करीसामारूढसिंधुरव्रजसेविता।
अश्वारूढाधिठिताश्वकोटिकोटिभिरावृता॥ २५॥

चक्रराजरथारूढसर्वायुधपरिष्कृता।
गेयचक्ररथारूढमन्त्रिणीपरिसेविता॥ २६॥

किरिचक्ररथारूढदण्डनाथपुरस्कृता।
ज्वालामालिनिकाक्षिप्तबह्निप्राकारमध्यगा॥ २७॥

भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षिता।
नित्यापराक्रमाटोपनिरीक्षणसमुत्सुका॥ २८॥

भण्डपुत्रवधोद्युक्तबालाविक्रमनन्दिता।
मन्त्रिण्यम्बाविरचितविषङ्गवधतोषिता॥ २९॥

विशुक्रप्राणहरणवाराहीवीर्यनन्दिता।
कामेश्वरमुखालोककल्पितश्रीणेश्वरा॥ ३०॥

महागणेशनिर्भिन्नविघ्नायन्त्रप्रहर्षिता।
भण्डासुरेन्द्रनिर्मुक्तशस्त्रप्रत्यस्त्रवर्षिणी॥ ३१॥

कराङ्गुलिनखोत्पन्ननारायणदशाकृतिः।
महापाशुपतास्त्राग्निनिर्दग्धासुरसैनिका॥ ३२॥

कामेश्वरास्त्रनिर्दग्धसभण्डासुरसैनिका (शून्यका)।
ब्रह्मोपेन्द्रमहेन्द्रादिदेवसंस्तुतवैभवा॥ ३३॥

हरनेत्राग्निसंदग्धकामसंजीवनौषधिः।
श्रीमद्वाग्भवकूटैकस्वरूपमुखपङ्कजा॥ ३४॥

कण्ठाधःकटिपर्यन्तमध्यकूटस्वरूपिणी।
शक्तिकूटैकतापन्नकट्यधोभागधारिणी॥ ३५॥

मूलमन्त्रात्मिका मूलकूटत्रयकलेबरा।
कुलामृतैकरसिका कुलसंकेतपालिनी॥ ३६॥

कुलाङ्गना कुलान्तस्था कौलिनी कुलयोगिनी।
अकुला समयान्तस्था समयाचारतत्परा॥ ३७॥

मूलाधारैकनिलया ब्रह्मग्रन्थिविभेदिनी।
मणिपूरान्तरुदिता विष्णुग्रन्थिविभेदिनी॥ ३८॥

आज्ञाचक्रान्तरालस्था रुद्रग्रन्थिविभेदिनी।
सहस्त्राराम्बुजारूढा सुधासाराभिवर्षिणी॥ ३९॥

तटिल्लतासमरुचिः षट्चक्रोपरि संस्थिता।
महाशक्तिः कुण्डलिनी बिसतन्तुतनीयसी॥ ४०॥

भवानी भावनागम्या भवारण्यकुठारिका।
भद्रप्रिया भद्रमूर्तिर्भक्तसौभाग्यदायिनी॥ ४१॥

भक्तिप्रिया भक्तिगम्या भक्तिवश्या भयापहा।
शांभवी शारदाराध्या शर्वाणी शर्मदायिनी॥ ४२॥

शांकनी श्रीकरी साध्वी शरच्चन्द्रनिभानना।
शातोदरी शान्तिमयी निराधारा निरञ्जना॥ ४३॥

निर्लेपा निर्मला नित्या निराकारा निराकुला।
निर्गुणा निष्कला शान्ता निष्कामा निरुपप्लवा॥ ४४॥

नित्यमुक्ता निर्विकारा निष्प्रपञ्चा निराश्रया।
नित्यशुद्धा नित्यबुद्धा निरवद्या निरन्तरा॥ ४५॥

निष्कारणा निष्कलङ्का निरुपाधिर्निरीश्वरा।
नीरागा रागमथना निर्मदा मदनाशिनी॥ ४६॥

निश्चिन्ता निरहंकारा निर्मोहा मोहनाशिनी।
निर्ममा ममताहन्त्री निष्पापा पापनाशिनी॥ ४७॥

निष्क्रोधा क्रोधशमनी निर्लोभा लोभनाशिनी।
निःसंशया संशयघ्नी निर्भवा भवनाशिनी॥ ४८॥

निर्विकल्पा निराबाधा निर्भेदा भेदनाशिनी।
निर्नाशा मृत्युमथनी निष्क्रिया निष्परिग्रहा॥ ४९॥

निस्तुला नीलचिकुरा निरपाया निरत्यया।
दुर्लभा दुर्गमा दुर्गा दुःखहन्त्री सुखप्रदा॥ ५०॥

दुष्टदूरा दुराचारशमनी दोषवर्जिता।
सर्वज्ञा सान्द्रकरुणा समानाधिकवर्जिता॥ ५१॥

सर्वशक्तिमयी सर्वमङ्गला सद्गतिप्रदा।
सर्वेश्वरी सर्वमयी सर्वमन्त्रस्वरूपिणी॥ ५२॥

सर्वयन्त्रात्मिका सर्वतन्त्ररूपा मनोन्मनी।
माहेश्वरी महादेवी महालक्ष्मी मृडप्रिया॥ ५३॥

महारूपा महापूज्या महापातकनाशिनी।
महामाया महासत्त्वा महाशक्तिर्महारतिः॥ ५४॥

महाभोगा महैश्वर्या महावीर्या महाबला।
महाबुद्धिर्महासिद्धिर्महायोगेश्वरेश्वरी॥ ५५॥

महातन्त्रा महामन्त्रा महायन्त्रा महासना।
महायागक्रमाराध्या महाभैरवपूजिता॥ ५६॥

महेश्वरमहाकल्पमहाताण्डवसाक्षिणी।
महाकामेशमहिषी महात्रिपुरसुन्दरी॥ ५७॥

चतुःषष्ठ्युपचाराढ्या चतुःषष्टिकलामयी।
महाचतुःषष्टिकोटियोगिनीगणसेविता॥ ५८॥

मनुविद्या चन्द्रविद्या चन्द्रमण्डलमध्यगा।
चारुरूपा चारुहासा चारुचन्द्रकलाधरा॥ ५९॥

चराचरजगन्नाथा चक्रराजनिकेतना।
पार्वती पद्मनयना पद्मरागसमप्रभा॥ ६०॥

पञ्चप्रेतासनासीना पञ्चब्रह्मस्वरूपिणी।
चिन्मयी परमानन्दा विज्ञानघनरूपिणी॥ ६१॥

ध्यानध्यातृध्येयरूपा धर्माधर्मविवर्जिता।
विश्वरूपा जागरिणी स्वपन्ती तैजसात्मिका॥ ६२॥

सुप्ता प्राज्ञात्मिका तुर्या सर्वावस्थाविवर्जिता।
सृष्टिकर्त्री ब्रह्मरूपा गोप्त्री गोविन्दरूपिणी॥ ६३॥

संहारिणी रुद्ररूपा तिरोधानकरी ईश्वरी।
सदाशिवाऽनुग्रहदा पञ्चकृत्यपरायणा॥ ६४॥

भानुमण्डलमध्यस्था भैरवी भगमालिनी।
पद्मासना भगवती पद्मनाभसहोदरी॥ ६५॥

उन्मेषनिमिषोत्पन्नविपन्नभुवनावलिः।
सहस्रशीर्षवदना सहस्राक्षी सहस्रपात्॥ ६६॥

आब्रह्मकीटजननी वर्णाश्रमविधायिनी।
निजाज्ञारूपनिगमा पुण्यापुण्यफलप्रदा॥ ६७॥

श्रुतिसीमन्तसिन्दूरीकृतपादाब्जधूलिका।
सकलागमसंदोहशुक्तिसंपुटमौक्तिका॥ ६८॥

पुरुषार्थप्रदा पूर्णा भोगिनी भुवनेश्वरी।
अम्बिकाऽनादिनिधना हरिब्रह्मेन्द्रसेविता॥ ६९॥

नारायणी नादरूपा नामरूपविवर्जिता।
ह्रीङ्कारी ह्रीमती हृद्या हेयोपादेयवर्जिता॥ ७०॥

राजराजार्चिता राज्ञी रम्या राजीवलोचना।
रञ्जनी रमणी रस्या रणत्किङ्किणिमेखला॥ ७१॥

रमा राकेन्दुवदना रतिरूपा रतिप्रिया।
रक्षाकरी राक्षसघ्नी रामा रमणलम्पटा॥ ७२॥

काम्या कामकलारूपा कदम्बकुसुमप्रिया।
कल्याणी जगतीकन्दा करुणारससागरा॥ ७३॥

कलावती कलालापा कान्ता कादम्बरीप्रिया।
वरदा वामनयना वारुणीमदविह्वला॥ ७४॥

विश्वाधिका वेदवेद्या विन्ध्याचलनिवासिनी।
विधात्री वेदजननी विष्णुमाया विलासिनी॥ ७५॥

क्षेत्रस्वरूपा क्षेत्रेशी क्षेत्रक्षेत्रज्ञपालिनी।
क्षयवृद्धिविनिर्मुक्ता क्षेत्रपालसमर्चिता॥ ७६॥

विजया विमला वन्द्या वन्दारुजनवत्सला।
वाग्वादिनी वामकेशी वह्निमण्डलवासिनी॥ ७७॥

भक्तिमत्कल्पलतिका पशुपाशविमोचिनी।
संहृताशेषपाषण्डा सदाचारप्रवर्तिका॥ ७८॥

तापत्रयाग्निसंतप्तसमाह्लादनचन्द्रिका।
तरुणी तापसाराध्या तनुमध्या तमोऽपहा॥ ७९॥

चितिस्तत्पदलक्ष्यार्था चिदेकरसरूपिणी।
स्वात्मानन्दलवीभूतब्रह्मानन्दसंततिः॥ ८०॥

परा प्रत्यक्चितीरूपा पश्यन्ती परदेवता।
मध्यमा वैखरीरूपा भक्तमानसहंसिका॥ ८१॥

कामेश्वरप्राणनाडी कृतज्ञा कामपूजिता।
शृङ्गाररससम्पूर्णा जया जालन्धरस्थिता॥ ८२॥

ओड्याणपीठनिलया बिन्दुमण्डलवासिनी।
रहोयागक्रमाराध्या रहस्तर्पणतर्पिता॥ ८३॥

सद्यःप्रसादिनी विश्वसाक्षिणी साक्षिवर्जिता।
षडङ्गदेवतायुक्ता षाड्गुण्यपरिपूरिता॥ ८४॥

नित्यक्लिन्ना निरुपमा निर्वाणसुखदायिनी।
नित्याषोडशिकारूपा श्रीकण्ठार्धशरीरिणी॥ ८५॥

प्रभावती प्रभारूपा प्रसिद्धा परमेश्वरी।
मूलप्रकृतिरव्यक्ता व्यक्ताव्यक्तस्वरूपिणी॥ ८६॥

व्यापिनी विविधाकारा विद्याविद्यास्वरूपिणी।
महाकामेशनयनकुमुदाह्लादकौमुदी॥ ८७॥

भक्तहार्दतमोभेदभानुमद्भानुसन्ततिः।
शिवदूती शिवाराध्या शिवमूर्तिः शिवंकरी॥ ८८॥

शिवप्रिया शिवपरा शिष्टेष्टा शिष्टपूजिता।
अप्रमेया स्वप्रकाशा मनोवाचामगोचरा॥ ८९॥

चिच्छक्तिश्चेतनारूपा जडशक्तिर्जडात्मिका।
गायत्री व्याहृतिः संध्या द्विजवृंन्दनिषेविता॥ ९०॥

तत्त्वासना तत्त्वमयी (तत् त्वम् अयी) पञ्चकोशान्तरस्थिता।
निःसीममहिमा नित्ययौवना मदशालिनी॥ ९१॥

मदघूर्णितरक्ताक्षी मदपाटलगण्डभूः।
चन्दनद्रवदिग्धाङ्गी चाम्पेयकुसुमप्रिया॥ ९२॥

कुशला कोमलाकारा कुरुकुल्ला कुलेश्वरी।
कुलकुण्डालया कौलमार्गतत्परसेविता॥ ९३॥

कुमारगणनाथाम्बा तुष्टिः पुष्टिर्मतिर्धृतिः।
शान्तिः स्वस्तिमती कान्तिर्नन्दिनी विघ्ननाशिनी॥ ९४॥

तेजोवती त्रिनयना लोलाक्षी कामरूपिणी।
मालिनी हंसिनी माता मलयाचलवासिनी॥ ९५॥

सुमुखी नलिनी सुभ्रूः शोभना सुरनायिका।
कालकण्ठी कान्तिमती क्षोभिणी सूक्ष्मरूपिणी॥ ९६॥

वज्रेश्वरी वामदेवी वयोऽवस्थाविवर्जिता।।
सिद्धेश्वरी सिद्धविद्या सिद्धमाता यशस्विनी॥ ९७॥

विशुद्धचक्रनिलयाऽऽरक्तवर्णा त्रिलोचना।
खट्वाङ्गादिप्रहरणा वदनैकसमन्विता॥ ९८॥

पायसान्नप्रिया त्वक्स्था पशुलोकभयङ्करी।
अमृतादिमहाशक्तिसंवृता डाकिनीश्वरी॥ ९९॥

अनाहताब्जनिलया श्यामाभवदनद्वया।
दंष्ट्रोज्ज्वलाऽक्षमालादिधरा रुधिरसंस्थिता॥ १००॥

कालरात्र्यादिशक्त्यौघवृता स्निग्धौदनप्रिया।
महावीरेन्द्रवरदा राकिण्यम्बास्वरूपिणी॥ १०१॥

मणिपूराब्जनिलया वदनत्रयसंयुता।
वज्रादिकायुधोपेता डामर्यादिभिरावृता॥ १०२॥

रक्तवर्णा मांसनिष्ठा गुडान्नप्रीतमानसा।
समस्तभक्तसुखदा लाकिन्यम्बास्वरूपिणी॥ १०३॥

स्वाधिष्ठानाम्बुजगता चतुर्वक्त्रमनोहरा।
शूलाद्यायुधसंपन्ना पीतवर्णाऽतिगर्विता॥ १०४॥

मेदोनिष्ठा मधुप्रीता बन्दिन्यादिसमन्विता।
दध्यन्नासक्तहृदया काकिनीरूपधारिणी॥ १०५॥

मूलाधाराम्बुजारूढा पञ्चवक्त्राऽस्थिसंस्थिता।
अङ्कुशादिप्रहरणा वरदादिनिषेविता॥ १०६॥

मुद्गौदनासक्तचित्ता साकिन्यम्बास्वरूपिणी।
आज्ञाचक्राब्जनिलया शुक्लवर्णा षडानना॥ १०७॥

मज्जासंस्था हंसवती मुख्यशक्तिसमन्विता।
हरिद्रान्नैकरसिका हाकिनीरूपधारिणी॥ १०८॥

सहस्रदलपद्मस्था सर्ववर्णोपशोभिता।
सर्वायुधधरा शुक्लसंस्थिता सर्वतोमुखी॥ १०९॥

सर्वौदनप्रीतचित्ता याकिन्यम्बास्वरूपिणी।
स्वाहा स्वधामतिर्मेधा श्रुतिः स्मृति-रनुत्तमा॥ ११०॥

पुण्यकीर्तिः पुण्यलभ्या पुण्यश्रवणकीर्तना।
पुलोमजार्चिता बन्धमोचनी बर्ब (बन्धु) रालका॥ १११॥

विमर्शरूपिणी विद्या वियदादिजगत्प्रसूः।
सर्वव्याधिप्रशमनी सर्वमृत्युनिवारिणा॥ ११२॥

अग्रगण्याचिन्त्यरूपा कलिकल्मषनाशिनी।
कात्यायनी कालहन्त्री कमलाक्षनिषेविता॥ ११३॥

ताम्बूलपूरितमुखी दाडिमीकुसुमप्रभा।
मृगाक्षी मोहिनी मुख्य मृडानी मित्ररूपिणी॥ ११४॥

नित्यतृप्ता भक्तानिधिर्नियन्त्री निखिलेश्वरी।
मैत्र्यादिवासनालभ्या महाप्रलयसाक्षिणी॥ ११५॥

परा शक्तिः परा निष्ठा प्रज्ञानघनरूपिणी।
माध्वीपानालसा मत्ता मातृकावर्णरूपिणी॥ ११६॥

महाकैलासनिलया मृणालमृदुदोर्लता।
महनीया दयामूर्तिर्महासाम्राज्यशालिनी॥ ११७॥

आत्मविद्या महाविद्या श्रीविद्या कामसेविता।
श्रीषोडशाक्षरीविद्या त्रिकूटा कामकोटिका॥ ११८॥

कटाक्षकिङ्करीभूतकमलाकोटिसेविता।
शिरःस्थिता चन्द्रनिभा फालस्थेन्द्रधनुःप्रभा॥ ११९॥

हृदयस्था रविप्रख्या त्रिकोणान्तरदीपिका।
दाक्षायणी दैत्यहन्त्री दक्षयज्ञविनाशिनी॥ १२०॥

दरान्दोलितदीर्घाक्षी दरहासोज्ज्वलन्मुखी।
गुरुमूर्तिर्गुणनिधिर्गोमाता गुहजन्मभूः॥ १२१॥

देवेशी दण्डनीतिस्था दहाराकाशरूपिणी।
प्रतिपन्मुख्यराकान्ततिथिमण्डलपूजिता॥ १२२॥

कलात्मिका कलानाथा काव्यालापविनोदिनी।
सचामररमावाणीसव्यदक्षिणसेविता॥ १२३॥

आदिशक्तिरमेयात्मा परमा पावनाकृतिः।
अनेककोटिब्रह्माण्डजननी दिव्यविग्रहा॥ १२४॥

क्लींकारी केवला गुह्या कैवल्यपददायिनी।
त्रिपुरा त्रिजगद्वन्द्या त्रिमूर्तिस्त्रिदशेश्वरी॥ १२५॥

त्र्यक्षरी दिव्यगन्धाढ्या सिन्दूरतिलकाञ्चिता।
उमा शैलेन्द्रतनया गौरी गन्धर्वसेविता॥ १२६॥

विश्वगर्भा स्वर्णगर्भावरदा वागधीश्वरी।
ध्यानगम्यापरिच्छेद्या ज्ञानदा ज्ञानविग्रहा॥ १२७॥

सर्ववेदान्तसंवेद्या सत्यानन्दस्वरूपिणी।
लोपामुद्रार्चिता लीलाक्लृप्तब्रह्माण्डमण्डला॥ १२८॥

अदृश्या दृश्यरहिता विज्ञात्री वेद्यवर्जिता।
योगिनी योगदा योग्या योगानन्दा युगंधरा॥ १२९॥

इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी।
सर्वाधारा सुप्रतिष्ठा सदसद्‌पधारिणी॥ १३०॥

अष्टमूर्तिरजाजैत्री लोकयात्राविधायिनी।
एकाकिनी भूमरूपा निर्द्वैता द्वैतवर्जिता॥ १३१॥

अन्नदा वसुदा वृद्धा ब्रह्मात्मैक्यस्वरूपिणी।
बृहती ब्राह्मणी ब्राह्मी ब्रह्मानन्दा बलिप्रिया॥ १३२॥

भाषारूपा बृहत्सेना भावाभावविवर्जिता।
सुधाराध्या शुभकरी शोभनासुलभा गतिः॥ १३३॥

राजराजेश्वरी राज्यदायिनी राज्यवल्लभा।
राजत्कृपा राजपीठनिवेशितनिजाश्रिता॥ १३४॥

राज्यलक्ष्मीः कोशनाथा चतुरङ्गबलेश्वरी।
साम्राज्यदायिनी सत्यसंधा सागरमेखला॥ १३५॥

दीक्षिता दैत्यशमनी सर्वलोकवशंकरी।
सर्वार्थदात्री सावित्री सच्चिदानन्दरूपिणी॥ १३६॥

देशकालापरिच्छिन्ना सर्वगा सर्वमोहिनी।
सरस्वती शास्त्रमयी गुहाम्बा गुह्यरूपिणी॥ १३७॥

सर्वोपाधिविनिर्मुक्ता सदाशिवपतिव्रता।
सम्प्रदायेश्वरी साधवी गुरुमण्डलरूपिणी॥ १३८॥

कुलोत्तीर्णा भगाराध्या माया मधुमती मही।
गणाम्बा गुह्यकाराध्या कोमलाङ्गी गुरुप्रिया॥ १३९॥

स्वतन्त्रा सर्वतन्त्रेशी दक्षिणामूर्तिरूपिणी।
सनकादिसमाराध्या शिवज्ञानप्रदायिनी॥ १४०॥

चित्कलानन्दकलिका प्रेमरूपा प्रियंकरी।
नामपरायणप्रीता नन्दिविद्या नटेश्वरी॥ १४१॥

मिथ्याजगदधिष्ठाना मुक्तिदा मुक्तिरूपिणी।
लास्यप्रिया लयकरी लज्जा रम्भादिवन्दिता॥ १४२॥

भवदावसुधावृष्टिः पापारण्यदवानला।
दौर्भाग्यतूलवातूला जराध्वान्तरविप्रभा॥ १४३॥

भाग्याब्धिचन्द्रिका भक्तचित्तकेकीघनाघना।
रोगपर्वतदम्भोलिर्मृत्युदारुकुठारिका॥ १४४॥

महेश्वरी महाकाली महाग्रासा महाशना।
अपर्णा चण्डिका चण्डमुण्डासुरनिषूदनी॥ १४५॥

क्षाराक्षरात्मिका सर्वलोकेशी विश्वधारिणी।
त्रिवर्गदात्री सुभगा त्र्यम्बिका त्रिगुणात्मिका॥ १४६॥

स्वर्गापवर्गदा शुद्धा जपापुष्पनिभाकृतिः।
ओजोवती द्युतिधरा यज्ञरूपा प्रियव्रता॥ १४७॥

दुराराध्या दुराधर्षा पाटलीकुसुमप्रिया।
महती मेरुनिलया मन्दारकुसुमप्रिया॥ १४८॥

वीराराध्या विराड्रूपा विरजा विश्वतोमुखी।
प्रत्यग्रूपा पराकाशा प्राणदा प्राणरूपिणी॥ १४९॥

मार्ताण्डभैरवाराध्या मन्त्रिणीन्यस्तराज्यधूः।
त्रिपुरेशी जयत्सेना निस्त्रैगुण्या परापरा॥ १५०॥

सत्यज्ञानानन्दरूपा सामरस्यपरायणा।
कपर्दिनी कलामाला कामधुक्कामरूपिणी॥ १५१॥

कलानिधिः काव्यकला रसज्ञा रसशेवधिः।
पुष्टा पुरातना पूज्या पुष्करा पुष्करेक्षणा॥ १५२॥

परं जयोतिः परं धाम परमाणुः परात्परा।
पाशहस्ता पाशहन्त्री परमन्त्रविभेदिनी॥ १५३॥

मूर्तामूर्तानित्यतृप्ता मुनिमानसहंसिका।
सत्यव्रता सत्यरूपा सर्वान्तर्यामिणी सती॥ १५४॥

ब्रह्माणी ब्रह्मजननी बहुरूपा बुधार्चिता।
प्रसवित्री प्रचण्डाज्ञा प्रतिष्ठा प्रकटाकृतिः॥ १५५॥

प्राणेश्वरी प्राणदात्री पञ्चाशत्पीठरूपिणी।
विशृङ्खला विविक्तस्था वीरमाता वियत्प्रसूः॥ १५६॥

मुकुन्दा मुक्तिनिलया मूलविग्रहरूपिणी।
भावज्ञा भवरोगघ्नी भवचक्रपवर्तिनी॥ १५७॥

छन्दःसारा शास्त्रसारा मन्त्रसारा तलोदरी।
उदारकीर्तिरुद्दामवैभवा वर्णरूपिणी॥ १५८॥

जन्ममृत्युजरातप्तजनविश्रान्तिदायिनी।
सर्वोपनिषदुद्घुष्टा शान्त्यतीतकलात्मिका॥ १५९॥

गम्भीरा गगनान्तःस्था गर्विता गानलोलुपा।
कल्पनारहिता काष्ठा कान्ता कान्तार्धविग्रहा॥ १६०॥

कार्यकारणनिर्मुक्ता कामकेलितरङ्गिता।
कनत्कनकताटङ्का लीलाविग्रहधारिणी॥ १६१॥

अजा क्षयविनिर्मुका मुग्धा क्षिप्रप्रसादिनी।
अन्तर्मुखसमाराध्या बहिर्मुखसुदुर्लभा॥ १६२॥

त्रयी. त्रिवर्गनिलया त्रिस्था त्रिपुरमालिनी।
निरामय निरालम्बा स्वात्मारामा सुधासृतिः॥ १६३॥

संसारपङ्कनिर्भग्नसमुद्धरणपण्डिता।
यज्ञप्रिया यज्ञकर्त्री यजमानस्वरूपिणी॥ १६४॥

धर्माधारा धनाध्यक्षा धनधान्यविवर्धिनी।
विप्रप्रिया विप्ररूपा विश्वभ्रमणकारिणी॥ १६५॥

विश्वग्रासा बिद्रुमाभा वैष्णवी विष्णुरूपिणी।
अयोनिर्योनिनिलया कूटस्था कुलरूपिणी॥ १६६॥

वीरगोष्ठीप्रिया वीरा नैष्कर्म्या नादरूपिणी।
विज्ञानकलना कल्या विदग्धा बैन्दवासना॥ १६७॥

तत्त्वाधिका तत्त्वमयी तत्त्वमर्थस्वरूपिणी।
सामगानप्रिया सौम्या सदाशिवकुटुम्बिनी॥ १६८॥

सव्यापसव्यमार्गस्था सर्वापद्विनिवारिणी।
स्वस्था स्वभावमधुरा धीरा धीरसमर्चिता॥ १६९॥
चैतन्यार्घ्यसमाराध्या चैतन्यकुसुमप्रिया।
सदोदिता सदा तुष्टा तरुणादित्यपाटला॥ १७०॥

दक्षिणादक्षिणाराध्या दरस्मेरमुखाम्बुजा।
कौलिनीकेवलानर्घ्यकैवल्यपददायिनी॥ १७१॥

स्तोत्रप्रिया स्तुतिमती श्रुतिसंस्तुतवैभवा।
मनस्विनी मानवती महेशी मङ्गलाकृतिः॥ १७२॥

विश्वमाता जगद्धात्री विशालाक्षी विरागिणी।
प्रगल्भा परमोदारा परमोदा मनोमयी॥ १७३॥

व्योमकेशी विमानस्थ्ना वज्रिणी वामकेश्वरी।
पञ्चयज्ञप्रिया पञ्चप्रेतमञ्चाधिशायिनी॥ १७४॥

पञ्चमी पञ्चभूतेशी पञ्चसंख्योपचारिणी।
शाश्वती शाश्वतैश्वर्या शर्मदा शम्भुमोहिनी॥ १७५॥

धरा धरसुता धन्या धर्मिणी धर्मवर्धिनी।
लोकातीता गुणातीता सर्वातीता शमाश्रिता॥ १७६॥

बन्धूककुसुमप्रख्या बाला लीलाविनोदिनी।
सुमङ्गली सुखकरी सुवोषाढ्या सुवासिनी॥ १७७॥

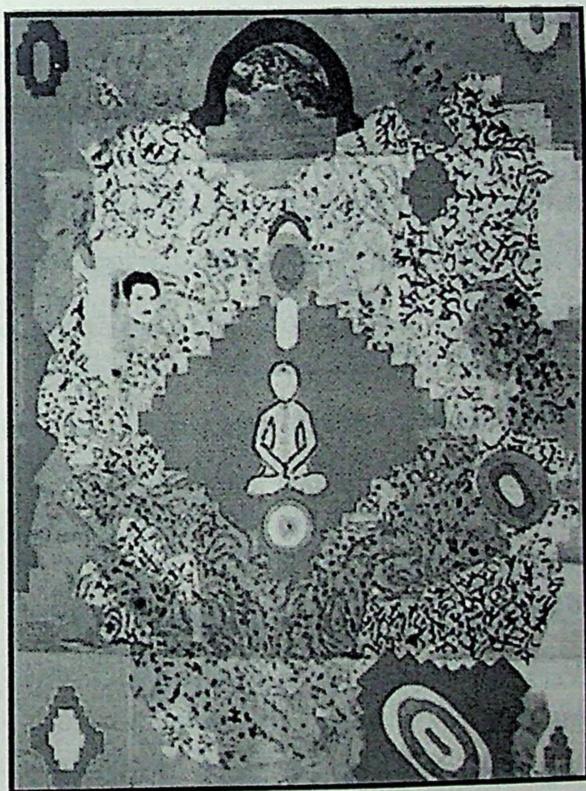
सुवासिन्यचनप्रीताऽऽशोभना शुद्धमानसा।
बिन्दुतर्पणसंतुष्टा पूर्वजा त्रिपुराम्बिका॥ १७८॥

दशमुद्रासमाराध्या त्रिपुराश्रीवशङ्करी।
ज्ञानमुद्रा ज्ञानागम्या ज्ञानज्ञेयस्वरूपिणी॥ १७९॥

योनिमुद्रा त्रिखण्डेशी त्रिगुणाम्बा त्रिकोणगा।
अनघाऽद्भुतचारित्रा वाञ्छितार्थप्रदायिनी॥ १८०॥

अभ्यासातिशयज्ञाता षडध्वातीतरूपिणी।
अव्याजकरुणामूर्तिरज्ञानध्वान्तदीपिका॥ १८१॥
आबालगोपविदिता सर्वानुल्लङ्घ्यशासना।
श्रीचक्रराजनिलया श्रीमत्त्रिपुरसुन्दरी॥ १८२॥

श्रीशिवाविवशक्त्यैक्यरूपिणी ललिताम्बिका।
श्रीमणिसध्रींविविधगुडदरान्देशैश्च पुष्टनादाभ्याम्।
नामसु शतकारम्भा न स्तोभो नापि शब्दपुनरुक्तिः॥ १८३॥



1. ॐ श्रीमात्रे स्वाहा

Namaskar to the Auspicious Mother, the great and Supreme Mother of the Triple universe. She is the Mother-creatrix, the causae of all Prakriti, which is existence.

2. ॐ श्री-महा-राज्ञ्यै स्वाहा

Namaskar to the Supreme Sovereign - Great Queen, with Absolute Shakti, for the protection of Prakriti. She is having Pasha-noose Ankusha-goad, Khadga-sword, and the Abhaya Mudra.

3. ॐ श्रीमत्-सिंहासनेश्वर्यै स्वाहा

Namaskar to the Ishvari, having the couch of lion as the auspicious throne, to administer the Trika system of thought. She is adored as Simhasaneshvari.

4. ॐ चित्-अग्नि-कुण्ड-सम्भूतायै स्वाहा

Namaskar to Her, who is born on the altar fire of Chit-Shakti as energy of consciousness.

5. ॐ देव-कार्य-समुद्यतायै स्वाहा

Namaskar to Her, who is ever conscious to work for the Devatas - the brilliant gods, for working in unison, in destroying the Asuras.

6. ॐ उद्यद्-भानु--सहस्र-आभायै स्वाहा

Namaskar to the Mother, who has the brilliance of thousand rising suns.

7. ॐ चतुर्बाहु-समन्वितायै स्वाहा

Namaskar to the Mother, who has four arms, adored as Shri Rajni having her abode in a heptagonal Kunda.the

ashva-Aruda Sapatkari, mantrini and Varahi are her four arms.

8. ॐ राग-स्वरूप-पाश-आढ़्यायै स्वाहा

Namaskar to the Mother holding the Pasha-noose of desire or Iccha-Shakti, which destroys the attachment responsible for ignorance.

9. ॐ क्रोध-आकार-अंकुश-उज्जवलायै स्वाहा

Namaskar to the Moher weilding the fieryAnkusha - goad or elephant hook, symbolising anger caused through emotion and material existence, within Sattva.

10. ॐ मनः-रूपेक्षु-कोदण्डायै स्वाहा

Namaskar to the Mother Creatrix, who holds the bow of sugar-cane symbolising the mental energy of Samkalpa with its possibleVikalpa.she likes the Sugarcane stick in her hand, for giving the elixir of life to the devotees.

11. ॐ पञ्च-तन्मात्र-सायकायै स्वाहा

Namaskar to the Mother par-excellence, who is armoured with the arrows of five subtle elements of the earth, water, fire, air and space. These are known as the Tanmatras according to the Trika philosophy.

12. ॐ निज-अरुण-प्रभा-पूर-मज्जद्-ब्रह्माण्ड-मण्डलायै स्वाहा

Namaskar to the Supreme Mother, who engulfs the wee hours of the early dawn. Her red splendor is the cause of its pure-consciousness.

13. ॐ चम्पक-अशोक-पुन्नाग-सौगन्धिक-लसत्कचायै स्वाहा

Namaskar to the most Beautiful Mother, adorned with the

flowers of Campaka, Ashoka, Pun-naga and Saugandhika variety of herbs with the medicinal values. These are the symols of all auspiciousness, good health, prosperity and positivity.

14. ॐ कुरुविन्द-मणि-श्रेणी-कनत्कोटीर-मण्डितायै स्वाहा

Namaskar to Her, who is crowned with the rows of 'Kuruvinda' gems and is thus seen dazzling, which creates an atmosphere of Prakasha around the known worlds of Bhuh, Bhuvah, Svah.

15. ॐ अष्टमी-चन्द्र-विभ्राजद-अलिक-स्थल-शोभितायै स्वाहा

Namaskar to Her, whose forehead is similar to the Shukla-Ashtami- the eighth lunar digit, which is of the semi-circular shape, as Ashtami lies in the Madhya Tithi-central lunar date of a fortnight from 'Pratipada to Purnima Tithi'.

16. ॐ मुखचन्द्र-कलङ्काभ-मृगनाभि-विशेषकायै स्वाहा

Namaskar to Her, who is adorned with the tiny mark of 'Kasturi'---musk of the deer in her moonlike face, which does bear a special type of feminine beauty.

17. ॐ वदन-स्मर-माङ्गल्य-गृह-तोरण-चिल्लिकायै स्वाहा

Namaskar to the All fascinating Mother, whose eyebrows are the arched made during celebrations. It is the source of all fascinating power.

18. ॐ वक्त्र-लक्ष्मी-परीवाह-चलन्मीनाभ-लोचनायै स्वाहा

Namaskar to the beautiful face of Lalita, which is the pond of all creation and whose eyes are like those fish, which are playing and swimming in that pond of eternal beauty.

19. ॐ नव-चम्पक-पुष्पाभ-नासादण्ड-विराजितायै स्वाहा

Namaskar to the beautiful face of the Divine Mother of floriculture, providing nectarine through the beehives which looks like blown as the new 'Champaka' or the plantain fragrant flower.

20. ॐ तारा-कान्ति-तिरस्कारि-नाभाभरण-भासुरायै स्वाहा

Namaskar to the Mother, who is shining with the jewel of her nose ornament, which excels the stars in radiance and splendour.

21. ॐ कदम्ब-मञ्जरी-क्लृप्त-कर्णपूर-मनोहरायै स्वाहा

Namaskar to the Mother, decorated with the bunch of 'Kadamba' flowers, worn above her ears. This flower puts forth buds at the roaring of thunder-clouds.

22. ॐ ताटङ्क युगली-भूत-तपनोडुप-मण्डलायै स्वाहा

Namaskar to the Mother, who has the orb of the sun and the moon in her ear ornaments. These are the symbols of the Yoga, seen in the ascent and descen of Self.

23. ॐ पद्म-राग-शिलादर्श-परिभावि-कपोल भुवे स्वाहा

Namaskar to the Mother, whose cheeks eclipse the brightness of the ruby mirror. These are having the clean, pure reflective quality.

24. ॐ नव-विद्रुम-बिम्बश्री-न्यक्कारि-दशन-च्छदायै स्वाहा

Namaskar to the lips of Mother, who put to shame the shining fresh corals and Bimbha fruit, which are red in colour. It is also a fruit of a cherry tree, which reflects energy and vigour for sustenance.

25. ॐ शुद्धविद्या-अङ्-कुर-आकार-द्विजपंक्ति-द्वयोज्जवलायै स्वाहा

Namaskar to the two teeth rows of Mother, having the shape as of bud of pure knowledge. These represent as a the 'Shuddha Vidya' rooted in the sixteen syllables of thirty two, within vowels and consonants.

26. ॐ कर्पूर-वीटिकामोद-समाकर्षि-दिगन्तरायै स्वाहा

Namaskar to the Mother, who is with the Supreme fragrance of the 'Camphor betel', which attract the Devatas from all quarters. It is compared with the Sattva quality of Shiva, which is all serenity and purity.

27. ॐ निज-संलाप-माधुर्य-विनिर्भत्सित-कच्छप्यै स्वाहा

Namaskar to the Mother's melodious speech, which belittles the tune of Kaecchapi - the flute of Sarasvati. This musical instrument brings composure within the 'Ragas and Raginis', which when played create the beautiful Agamic tunes, like the ascent in the Bijaksharas and creating the Vedic tunes like 'Udatta, Anudatta and Svarit'.

28. ॐ मन्द स्मित-प्रभापूर-मज्जत्कामेश-मानसायै स्वाहा

Namaskar to the Mother, with the spreading radiance of her gentle and sweet smile, which drowns the mind of Kameshvara - the Lord of Love.

29. ॐ अनाकलित-सादृश्च-चिबुक-श्री-विराजितातै स्वाहा

Namaskar to the 'Chin' of the Divine Mother, which is illuminated, and has no comparison in description, even in the speech and description of the Vag-Devatas.

30. ॐ कनकांगद-केयूर-कमनीय-भुजान्वितायै स्वाहा

Namaskar to the Mother Divine adorned with the 'Mangala-Sutra'--- the marriage thread tied by Kameshvara to Kameshvari. This is a Vedic bond representing the Bija with different sprouts.

31. ॐ कनकांगद-केयूर-कमनीय-भुजान्वितायै स्वाहा

Namaskar to the Mother adored with the golden bracelets and bangles. This is the manifestation of the 'Hiranyagarbha'. As a symbol, these ornaments are sanctified at the Devaguna Sanskara, before the bride's marriage, to invoke the Divinity in Mother Lalita.

32. ॐ रत्न-ग्रैवेय-चिन्ताक-लोल-मुक्ता-फलान्वितायै स्वाहा

Namaskar to the two breasts of the Mother, having a valued necklace to be the priceless precious stones, hanging a golden pendent, with pearls hanging around it.

33. ॐ कामेश्वर-प्रेमरत्न-मणि-प्रतिपण-स्तन्यै स्वाहा

Namaskar to the breasts filled with Amritam, which is at par with the singular ornament-token of love from Kameshwara, who is none else but Shiva Himself to adore the Kameshvari, through the recitation of the Sahsranamas----adored as the Lalita and Tripura Sundari, Raja Rajeshvari.

34. ॐ नाभ्यालवाल-रोमालिलता-फल-कुचद्वय्ये स्वाहा

34. Namaskar to the Mother, who is adored as having two breasts like the fruit of creeper, in the shape of her hair locks hanging upwards from her navel. She is blessing Mother.

35. ॐ लक्ष्य-रोम-लताधारता-समुन्नयेय-मध्यमायै स्वाहा

Namaskar to the Mother, who is having a thin slendour waist, that can be thought of from the above creeper of hair. It is bright, beautiful and charming.

36. ॐ स्तन-भार-दलन्9मध्य-पट्ट-बन्ध-वलि-त्रयायै स्वाहा

Namaskar to the Mother, whose waist is supported by three silk tokens, which provide holding power of the breasts.

37. ॐ अरुणारुण-कौसुम्भ-वस्त्र-भास्वत् कटी-तट्यै स्वाहा

Namaskar to the shining mid region of the Mother's body, which is covered with a rosy tinted garment.

38. ॐ रत्न-किङ्किणिका-रम्य-रशना-दाम-भूषितायै स्वाहा

Namaskar to Her, who is adorned with an attractive girdle of jewelled bells and gems.

39. ॐ कामेश-ज्ञात-सौभाग्य मार्दवोरू-द्वयान्वितायै स्वाहा

Namaskar to the Mother, having the charming and smooth thighs, which are known only by Kameshvara.

40. ॐ माणिक्य-मुकुट-आकार-जानु-द्वय-विराजितायै स्वाहा

Namaskar to the Divine Lalita, who is having knees, which look like crowns cut to size and shape from Manikya-precious jewels, to look attractive on her celestial beauty.

41. ॐ इन्द्र-गोप-परिक्षिप्त-स्मरं-तूणाभ-जङ्घिकायै स्वाहा

Namaskar to the Mother's calves, which are like the quiver of Cupid that bear the decoration of sapphire this speaks the grand style of the Divine Mother's beauty and splendour.

42. ॐ गूढ़-गुल्फायै स्वाहा

Namaskar to the Mother, whose ankles are fleshy, hence hidden.

43. ॐ कूर्म-पृष्ठ-जविष्णु-प्रपदान्वितायै स्वाहा

Namaskar to the Mother's two feet, which are arched, and convex in shape more than the back of the tortoise. It suggests the universal look of the Divine Mother.

44. ॐ नख-दीधि-सञ्छन्न-नमज्जन-तमोगुणायै स्वाहा

Namaskar to the Mother, who dispells Tamas- ignorance of her devotees, with the radiance of nails. The itching ignorance is being eradicated through the scratching made by her nails on the bodies of the Asuras.

45. ॐ पद-द्वय-प्रजा-जाल-पराकृत-सरोरुहायै स्वाहा

Namaskar to the Mother, whose beautiful and captivating feet put lotus to shame. She excells in her 'Padmasana Mudra' in the incarnation of Shri Sharada.

46. ॐ सिञ्जान-मणि-मञ्जीर-मण्डित-श्री पदाम्बुजायै स्वाहा

Namaskar to the lotus feet of the Mother, which are adorned with jewelled anklets that twinkle. That twinkling is but the beats of the different 'Svaras'--phonemes of the Varnamala, being the garland of letters.

47. ॐ मराली-मन्द-गमनायै स्वाहा

Namaskar to the Mother's gait, which is gracefully slow as that of a swan. It is the Sadhana of Aham Asmi and its reversal as Sah+aham, which is Soham.

48. ॐ महा-लावण्य-शेवधये स्वाहा

Namaskar to the beautiful Mother, holding the treasure house of beauty of all the celestial brilliances.

49. ॐ सर्व-अरुणायै स्वाहा

Namaskar to the Mother, who is all rosy red like 'Aruna' in all form.This is the Mother's Rajas form of Maha Lakshmi.

50. ॐ अनवद्याङ्गयै स्वाहा

Namaskar to each and every limb of the Mother, that is faultless -hence a combination of perfection, where there is no error. It is the aspect of the 'Sakala Janani Tattva' of the Panchastavi.

51. ॐ सर्व-आभरण-भूषितायै स्वाहा

Namaskar to the Mother, who is adorned with all ornaments. The whole universe is but the ornament ofher Iccha Shakti- - the Will power of the Divine Lalita.

52. ॐ शिव-कामेश्वराङ्क-स्थायै स्वाहा

Namaskar to the Mother par-excellence, who rests on the lap of Shiva-Kameshvara. This is to see Shiva in the Ka-Adi Bija Mantras.

53. ॐ शिवायै स्वाहा

Namaskar to the Eternally beneficial Mother Shivani, who is 'Sharika Shyama Sundari' with eighteen arms.

54. ॐ स्वाधीन-वल्लभायै स्वाहा

Namaskar to the Mother, who has won over her Lord, as 'Prakasha' is always overtaken or win onver by Vimarsha. Like wise the point of an angle is always taken over by the Sankalpa, when drawn as a Yantra.

55. ॐ सुमेरु-मध्य-श्रृङ्गस्थायै स्वाहा

Namaskar to the Mother, who dwells on the mid-beak of Mount Sumeru. It is the central 'Bindu' of the Moola Trikona of the Shri-Chakra. It is also adored as the concurrent point as Priya Bindu.

56. ॐ श्रीमन्-नगर-नायिकायै स्वाहा

Namaskar to the revered Mother, who is the ruler of the beautiful and prosperous city.

57. ॐ चिन्तामणि-गृहान्तस्थायै स्वाहा

Namaskar to the Mother, who resides in the house built of Chintamani jewel. This is a jewel, supposed to yield to its possessor all desires, just like the Kalpa Vriksha and the Surabhi Kaamadhenu.

58. ॐ पञ्च-ब्रह्मासन-स्थितायै स्वाहा

Namaskar to the Mother, who has five Brahmas -Brahma, Vishnu, Rudra, Ishan and Indra functioning as her Seat this speaks of her grandeour majesty and authority.

59. ॐ महा-पद्माटवी-संस्थायै स्वाहा

Namaskar to the Mother, who dwells in the great and expensive forest of lotuses.Lotus represents the Arohana and Avarohana of the Thirty-six Tattvas, as said in the Para-Praveshika.

60. ॐ सुधा-सागर-मध्यस्थायै स्वाहा

60. Namaskar to the Mother, who resides in a grove of Kadamba trees, considered very sacred. It is closely associated with the Aindri Shakti, which brings clouds thunder and rains.

61. ॐ सुधा-सागर-मध्यस्थायै स्वाहा

Namaskar to the Divine Mother, whose dwelling place is the centre of the ocean of nectar.This is an epithet of the Amrota Tattva.

62. ॐ कामाक्ष्यै स्वाहा

Namaskar to the Mother with lovely eyed splendour and whose eyes are Kama-incarnate within its own being.

63. ॐ काम-दायिन्यै स्वाहा

Namaskar to the Mother-the fulfiller of desires. This is one of the faces of Shri Kameshvara with Bahu-Rupa.

64. ॐ देवर्षि-गण-संघात-स्तूय-आत्म-वैभवायै स्वाहा

Namaskar to the Mother, who is ever praised by the hosts of assembled Devas, for getting readied in their prospective functional works and Rishis for being receipient of the vedic Mantras.

65. ॐ भण्डासुर-वधोद्युक्त-शक्ति-सेना-समन्वितायै स्वाहा

Namaskar to the Mother, who is endowed with an army of Shaktis to slay Bhandasura, the demon.It is an ingraton of all the Shaktis within the Primal Shakti, adored as Shri Lalita.

66. ॐ सम्पत्-करी-समारूढ़ सिंधुर-वज्र-सेवितायै स्वाहा

Namaskar to the Mother, who is served by 'Sampatkari'— the leader of the elephant Division of her army.

67. ॐ अश्वारूढ़-अधिष्ठित-अश्व-कोटिभिर्-आवृतायै स्वाहा

Namaskar to the Mother, who is encircled by the Devi Ashvarudha, who rides on the horse back,as being the commander of the multi-crores of horse riding cavalry women soldiers.

68. ॐ चक्र-राज-रथारूढ़-सर्वायुध-परिष्कृतायै स्वाहा

Namaskar to the Mother having the excellent chariot 'Chakra-raja' carrying all kinds of weapons.

69. ॐ गेयचक्र-रखारूढ़-मन्त्रिणी परिसेवितायै स्वाहा

Namaskar to the Mother attended by 'Mantrini '-the dusky-coloured Shyamala Devi, and seated in the chariot Geya-Chakra- Shri-Chakra of the musical notes for the purposes of singing the glory of the Divine Mother, through Lalita Trishati.

70. ॐ किरिचक्र-स्थारूढ़-दण्डनाथा-पुरस्कृतायै स्वाहा

Namaskar to the Mother, who is proceeded by Dandanatha, holding the rod of authority and riding the chariot- Kirita-Chakra or Srishti-Chakra.

71. ॐ ज्वाला-मालिनिकाक्षिप्त-बह्नि-प्राकार-मध्यगायै स्वाहा

Namaskar to the Mother, who rests in the centre of the garland of celestial and physical fire, devised by Jvalitangim. It is that energy ,which gets focused while meditationg upon the burning flames, caysed by the Valcanoes.

72. ॐ भण्ड-सैन्य-वद्योद्युक्त-शक्ति-विक्रम-हर्षितायै स्वाहा

Namaskar to the Mother, who gets delighted at the activity of Shaktis that are prepared to destroy the army of Bhandasura. This is the manifestation of Kriya Shakti.

73. ॐ नित्या-पराक्रम्-आटोप-निरीक्षण-समुत्सुकायै स्वाहा

Namaskar to the Mother, who rejoices at noticing the valour and spirit of the Nitya Devis. The Nitya Devis are the Varnatmika Shaktis, which vibrate and revibrate through the bija Mantra of shri Lalita-Ambika.

74. ॐ भण्ड-पुत्र-वधोद्युक्त-बाला-विक्रम-नन्दितायै स्वाहा

Namaskar to the Mother, who gets delighted when her daughter Baala Devi was ready to slay the son of Bhandasura.Bala Tripura Sundari is the fondling nature of the Divine Mother.

75. ॐ मन्त्रिणी-अम्बा-रिचित-विषङ्ग वधतोषितायै स्वाहा

Namaskar to the Mother, who is delighted at the destruction of Vishanga accomplished by the Mother Mantrini, who is said to be the chief Attendant of Shri Lalita.

76. ॐ विशुक्र-प्राण-हरण-वाराही-वीर्य-नन्दितायै स्वाहा

Namaskar to the Mother, who is satisfied with the destructive power of Varahi, who killed the second brother of Bhandasura. His name was Vishukra.

77. ॐ कामेश्वर-मुखालोककल्पित-श्री-गणेश्वरायै स्वाहा

Namaskar to the Mother- the Creator of Shri Ganesha, with the power of her glance at the face of Kameshvara. Therefore, Ganesha occupies the chief place within the Pancha Devas-who control the cosmic scene at every realm.

78. ॐ महागणेश-निर्भिन्न-विघन-यन्त्र-प्रहर्षितायै स्वाहा

Namaskar to the Mother, who is highly delighted at Maha Ganesha' s power of breaking the obstacle formed of the magic figure-the Jayavighna.

79. ॐ भण्डासुरेन्द्रनिर्भुक्त-शस्त्र-प्रत्यस्त्र-वर्षिण्यै स्वाहा

Namaskar to the Mother, who is showering missiles in the encounter with the weapons thrown by Bhandasura.

80. ॐ कराङ्गुलि-नखोत्न-नारायण दशाकृत्यै स्वाहा

Namaskar to the Mother, who created Narayana again from her finger nails, thus formed again the ten incarnations of Narayana, adored as the Dasha Avatars of Shri Vishnu.

81. ॐ महा-पाशुपत-अस्त्र-अग्नि-निर्दग्ध-सुर-सैनिकायै स्वाहा

Namaskar to the Mother, who burnt the army of Asuras, with her Astra-missile, adored as the Maha Pashupat, belong to Pashupati as described in the Trika philosophy.

82. ॐ कामेश्वर-अस्त्र-निर्दग्ध-सभण्डासुर-शून्यकायै स्वाहा

Namaskar to the Mother, who with the fire of Kameshvara Astra burnt the army of Bhandasura, along with his capital city known as the Shunyaka.

83. ॐ ब्रह्मा-उपेन्द्र-आदिदेव-संस्तुत-वैभवायै स्वाहा

Namaskar to the Mother, whose Supreme power is praised highly by Brahma, Indra the junior, as Shri Vishnu, Indra the senior, the Lord of the Svarga loka and other Devatas, said to be thirty three crores in number, which find their abode in the Shri Chakreshvara at the Sharika Parbat.

84. ॐ हरनेत्राग्नि-संदग्ध-काम-संजीवन्-औषध्यै स्वाहा

Namaskar to the Mother with the potent Herb which brought back the life of Kamadeva, who was burnt by the fire from the third eye of Hara-the destroyer.

85. ॐ श्रीमद्वाग्भव-कूट-एक-स्वरूप-मुखपङ्कजायै स्वाहा

Namaskarto the Mother's Lotus face, which represents the Divine Vagbhava group of Syllables in the

Panchadashakshari- the fifteen syllable Mantra of Devi. These are of two patterns-Ka Adi and Ha-Adi Vidya, of thew Shakti tradition and practice.

86. ॐ कण्ठाधः-कटि-पर्यन्त-मध्यकूट-स्वरूपिण्यै स्वाहा

Namaskar to the Madhyakuta formation of Her body, which is from throat to the hips. The Madhyakuta is a group of six syllables and represents the second part of ri Vidya Mantra.

87. ॐ शक्ति-कूट-एक-तापन्न-कट्यधो-भाग-धारिण्यै स्वाहा

Namaskar to the Mother's Shaktikuta segment of four syllables, which is from waist downwards in her celestial Mantrik body of syllables.

88. ॐ मूल-मंत्र-आत्मिकायै स्वाहा

Namaskar to the Mother, who herself is the root and spirit of Mantra.

89. ॐ मूल-कूट-त्रय-कलेवरायै स्वाहा

Namaskar to the Mother, whose three divisions is but her own composition of existence, as seen in the manifestation both animate and inanimate.

90. ॐ कुल-अमृत एक रसिकायै स्वाहा

90. Namaskar to the Mother, who has the special taste for the nectar of 'Kula-system'. This system is related to the Kasulachara system of worshipping the Mother Divionity.

91. ॐ कुल संकेत पालिन्यै स्वाहा

Namaskar to the Divine Mother, who protects the secrets and mysteries of the Kaula-doctrines.It is also related to the Vimarshini Shakti.

92. ॐ कुल-अङ्गनायै स्वाहा

Namaskar to the Holy Mother, who is ever-chaste, pure like Sati, Savitri and Sita.

93. ॐ कुल-अन्तस्थायै स्वाहा

Namaskar to the Holy Mother, who resides in the inner recesses of Kula-system, thus invoking the Devi through the recitation of the Bhavani Sahsranama.

94. ॐ कौलिन्यै स्वाहा

Namaskar to the Divine Mother, who belongs to Kula-anywhere and everywhere, in the cosmic web of existence in the septet of Divine realms.

95. ॐ कुल-यौगिन्यै स्वाहा

Namaskar to the Mother, who is in communion with Kula-Yoga (the combination of Jnata-knower, knowledge-Jnana and what is known-the jneya.

96. ॐ अकुलायै स्वाहा

96. Namaskar to the Mother, who belongs to nowhere or who has no genealogy. She is the Sovereign Supreme Mother, the efficient cause of all the Tridevas and their relative Shaktis.

97. ॐ समय-अन्तस्थायै स्वाहा

Namaskar to the Mother, who is worshipped through the Samaya-Achara system of Shakti tradition.

98. ॐ समयाचार-तत्परायै स्वाहा

Namaskar to the Mother for whom the Samaya Achara system of worship is of supreme interests. She is

therefore, revewred as the Samayini, which is related to the Serial expression of Time thew Eternal.

99. ॐ मूलाधारैक-निलयायै स्वाहा

Namaskar to the Mother, who initially resides in the Muladhara-the root of spinal cord.This is the seat of Shri Ganesha

100. ॐ ब्रह्म-ग्रन्थि-विभेदिन्यै स्वाहा

Namaskar to the Mother, who cuts the knot known as Brahma-grantni. It makes the Yogi to ascend from dawn to the greater dawn.

101. ॐ मणिपूरान्तर्-उदितायै स्वाहा

Namaskar to the Mother who appears in the Manipura - mystic Chakra with ten petals. These are related to the Ten directions invoked during the Agamic Homasa. These are abiding in the Manipura Chakra of the Yogi.

102. ॐ विष्णु-ग्रन्थि-विभेदिन्यै स्वाहा

Namaskar to the Mother, who breaks through Vishnu granthi, which generates body mechanism to grow and evolve. This is in between Manipura Chakra and Anahat Chakra.

103. ॐ आज्ञा-चक्र-अन्तरालस्थायै स्वाहा

Namaskar to the Mother, who is present in the Ajna Chakra. It is said to connect people to their intuition, which give them the ability to communicate with the world, or help them receive messages from the past and the future. It is in between the two eye brows.

104. ॐ रुद्रग्रन्थि-विभेदिन्यै स्वाहा

Namaskar to the Mother, who reveres the Rudra-granthi. It is knotted between the Anahata and Ajna chakras. The attractiveness of heart centered action, is responded through this Granthi or Yogic knot.

105. ॐ सहस्त्र-अम्बुज-आरूढ़ायै स्वाहा

Namaskar to the Mother, who ascends the thousand-petalled lotus of the Sahsra-Ara.

106. ॐ सुधासार-अभिवर्षिण्ये स्वाहा

Namaskar to the Mother, who showers down torrents of ambrosia or nectraine. It is immortality

107. ॐ तडित्-लता-समरुच्यै स्वाहा

Namaskar to the brilliance of the Mother, who is like a lightning flash, to make the Yogis visualize the phenomenal as well as the transcendental manifestation, within one's own Self.

108. ॐ षट्-चक्र-उपरि-संस्थितायै स्वाहा

Namaskar to the Mother, who resides above the six Chakras. It is the supramental-consciousness.

109. ॐ महासक्यै स्वाहा

Namaskar to the Mother, who is greatly attached to the festivals- the union of Shiva and Shakti, like the Shiva - Parinya, the discourses seen between Shiva and Shakti, Bhairava and Bhairavi.

110. ॐ कुण्डलिन्यै स्वाहा

Namaskar to the Mother, who resides in the Kundalini-

the serpent coil or the vital energy.Kundala means a circular and Kundaline is whirling within the circular curves.

111. ॐ बिस-तन्तु-तनीयस्यै स्वाहा

Namaskar to the Mother, who is fine and subtle as the fibre of the lotus stalk. This is the Sattva like thread a symbol of the Brahma Granmthi.

112. ॐ भवान्यै स्वाहा

112. Namaskar to the Consort of Bhava-Mahadeva. It is the creativity of the Sanatana Shiva, as Brahma.

113. ॐ भावना-गम्यायै स्वाहा

Namaskar to the Mother, who is attained through meditation - Contemplation on Shabda and Artha - word and meaning. It is an expression of Seed-sound and syllable. It is in relation to the lonest range of the soilar rays, and the shortest of the sound vibrations.

114. ॐ भव-अरण्य-कुठारिकायै स्वाहा

Namaskar to the Mother, who acts as the wood-cutter of the mundane forests -earthly existence.

115. ॐ भद्र-प्रियायै स्वाहा

Namaskar to the Mother, who loves everything what is auspicious.It is Sattva in nature,but functions for the upliftment of the soul, to know the highest and reach the highest.

116. ॐ भद्र-मूर्त्यै स्वाहा

Namaskar to the Mother, who is embodiment of all that is auspicious appearance. It is the innate Shakti of Shri Lalita and Shri Bhavani, discussed in the Rudryamala Tantra.

117. ॐ भक्त-सौभाग्य-दायिन्यै स्वाहा

Namaskar to the Mother, who confers prosperity to the devotees because of the compassionate nature inherent in the Devi Ambika.

118. ॐ भक्ति-प्रियायै स्वाहा

Namaskar to the Mother, who gets delighted by devotion. She is to be known as Bhavani Bhava gamya Svarupa of Mother Divinity.

119. ॐ भक्ति-गम्यायै स्वाहा

Namaskar to the Mother, who is easily approached by devotion, as described by Devi in the Shri Chandi.

120. ॐ भक्ति-वश्यायै स्वाहा

Namaskar to the Mother who is made one's own by actions of ones pure devotion, as described in the Nine-fold devotion.

121. ॐ भय-अपहायै स्वाहा

Namaskar to the Mother, who removes all types of dangers, both mundane and transcendental.

122. ॐ शाम्भव्यै स्वाहा

Namaskar to the consort of Shambu, revered as Parvati- the daughter of the Himalayan King.

123. ॐ शारदा-आराध्यायै स्वाहा

Namaskar to the Mother, who is worshipped by Sharda - the Devi of learning, speech, dance, aesthetics, poetry and music, as described in the Tantraloka.

124. ॐ शर्वाण्यै स्वाहा

Namaskar to the spouse of Sharva -whose body is the earth sharva is hunting, crushing and destroying the evil natured Asuras.

125. ॐ शर्मदायिन्यै स्वाहा

Namaskar to the Mother, who confers happiness always, as Shri Saumya does, in the epithet of Lakshmii and Bhudevi.

126. ॐ शाङ्कर्यै स्वाहा

Namaskar to the Mother, who is the half portion of Shankara by becoming Jaganmata. She is also revered as the Shri Matri Devi, Shivani, Durga with 32 names, and 108 Names.

127. ॐ श्रीकर्यै स्वाहा

Namaskar to the Mother, who is the spouse of Vishnu by becoming Lakshmi. She is with four arms, and her coach is owl. She is adored with lotuses, gracing with peace, progress and prosperity.

128. ॐ साध्व्यै स्वाहा

Namaskar to the Mother, who is chaste and virtuous, like Sati and Savitri. It is purity and perfection.

129. ॐ शरत्-चन्द्र-निभाननायै स्वाहा

Namaskar to the Mother having the face like autumnal moon.

130. ॐ शातोदर्यै स्वाहा

Namaskar to the Mother, who has a slender waist of being

the center of the celestial beauty.

131. ॐ शान्तिमत्यै स्वाहा

Namaskar to the Mother, who is the embodiment of peace related to the body, mind and soul. It is phenomenal state of existence, transcendental awareness and even beyond that.

132. ॐ निराधारायै स्वाहा

Namaskar to the Mother, who does not require any support. She is Absoluty free with the Svachhhanda nature.

133. ॐ निरञ्जनायै स्वाहा

Namaskar to the stainless Mother, as the Mother is pure Jnana embedded with Vijnana.

134. ॐ निर्लेपायै स्वाहा

Namaskar to the Mother, who has no trace of impurity. It is the Hiranyagarbha Shakti, that pervades everywhere.

135. ॐ निर्मलायै स्वाहा

Namaskar to the Mother, who is free from any impurity, which becomes the cause of life and death.

136. ॐ नित्यायै स्वाहा

Namaskar to the Eternal Mother. She is the presiding deity of Time the eternal, which is like infinitude.

137. ॐ निराकारायै स्वाहा

Namaskar to the formless Mother. The transcendence has no form. It is beyond any form, beyond time and space, even transcending the cause and its effect.

138. ॐ निराकुलायै स्वाहा

Namaskar to the unagitated Mother. It is perfection within Shanti, which is physical, terrestrial and transcendental.

139. ॐ निर्गुणायै स्वाहा

Namaskar to the unembodied Mother. It is beyond any bodily frame and personality, rather it is the Vimrsha within Prakasha.

140. ॐ निष्कलायै स्वाहा

Namaskar to the digitless Mother. It is complete and whole, where it gets no change, through increase or decrease. It remains changeless like infinity.

141. ॐ शान्तायै स्वाहा

Namaskar to the tranquil and serene Mother, being the innate nature of the Mother Divinity, with all luminosityand effulgence.

142. ॐ निष्कामायै स्वाहा

Namaskar to the Mother, who has no trace of any desire. To show the path of Desirelessness is the greatest Shakti Paata, which adevotee can aspire. It is that epithet, which is all satisfaction.

143. ॐ निर्-उप्पलवायै स्वाहा

Namaskar to the Indestructible Mother. It is the nature of Maha Shakti-the presiding Devi of the creation, preservation and dissolution or merger with that eternity. She is free from any afflictions.

144. ॐ नित्य-मुक्तायै स्वाहा

Namaskar to the Everfree Mother. It is the 'Sva- chhhanda'

nature, to do and undo what already exists, before the human inference,intuition verbal testimony and perception.

145. ॐ निर्विकारायै स्वाहा

Namaskar to the Unchanging Mother.She iswhat is the Shabda Shakti of theVarnatmika Devi.

146. ॐ निष्प्रपञ्चायै स्वाहा

Namaskar to the Unextending Mother.It is the signatureof perfection within the sacred linings, which speak of Shiva and Shakti. She is without any trace of five fold attachments.

147. ॐ निराश्रयायै स्वाहा

Namaskar to the Bodiless Mother. The pure consciousness or 'Atman' bears no form, but is pure energy, works through 'Spandamam' or vibrations.

148. ॐ नित्य शुद्धायै स्वाहा

Namaskar to the Ever pure Mother of Eternity.

149. ॐ नित्य बुद्धायै स्वाहा

Namaskar to the Ever-wise Mother, the personification of full awareness, as 'Sharada, Sarasvati Bharati Veda garbha.

150. ॐ निर्-अवद्यायै स्वाहा

Namaskar to the flawless Mother of supreme intelligence. She is All bliss, beauty and knowledge.

151. ॐ निरन्तरायै स्वाहा

Namaskar to the Compact Mother in continuity, as there is no gap or break, in performing her role as the Divine Mother.

152. ॐ निष्कारणायै स्वाहा

Namaskar to the Mother, whose very existence is without cause. She is existent in all animate and inanimate objects, as Self existent.

153. ॐ निष्कलङ्कायै स्वाहा

Namaskar to the Faultless Mother. She is all verifiable, true and self-knowledge, without having any error.

154. ॐ निरुपाधये स्वाहा

Namaskar to the Limitless Mother. She is always in continuity, a signm of progression, within the Vaishnavi Shakti.

155. ॐ निरीश्वरायै स्वाहा

Namaskar to the Supreme Mother, whose sovereign authority is none, but She is Above all triadic forces in the Brahmi, Vaishnavi and Raudri Shakti.

156. ॐ नीरागायै स्वाहा

Namaskar to the Mother, who is without any passion, as she is above all worldly pleasures..

157. ॐ राग-मथन्यै स्वाहा

Namaskar to the Mother, who ever destroys the desires. She needs nothing but pure devotion.

158. ॐ निर्मदायै स्वाहा

Namaskar to the Mother, who is without any pride, as none can come closer to the Divinity, who has passion and lust.

159. ॐ मद-नाशिन्यै स्वाहा

Namaskar to the Mother, who destroys the pride and ego.

Ego is her Raudri Shakti.

160. ॐ निश्चिन्तायै स्वाहा

Namaskar to the Mother, who is without any anxiety. Only devotee, who is anxious to medita upon the Divine Mother can have the grace of the Mother divinity.

161. ॐ निरहङ्कारायै स्वाहा

Namaskar to the Mother, who has no trace of ego. Ego is always false, untrue. It is ego of the Asuras, that killed the host of Asuras, being nine in number, according to the Sapta Shati.

162. ॐ निर्मोहायै स्वाहा

Namaskar to the Mother, who is without bewilderment. She has no error in her intuitive nature, to draw the universal plan.

163. ॐ मोह-नाशिन्यै स्वाहा

Namaskar to the Mother, who destroys bewilderment, as she knows each and every mind, of the Astikas-men with faith and Nastikas, having no respect for Divinity in the Motherhood.

164. ॐ निर्ममायै स्वाहा

Namaskar to the Mother, who is without self-interest or the conceit of 'mine'. She is omni-present, with the power of omniscience.

165. ॐ ममता-हन्त्रयै स्वाहा

Namaskar to the Mother, who destroys the conceit of 'mine'.

166. ॐ निष्पापायै स्वाहा

Namaskar to the Mother, who is ever sinless. There is no space of sin, within the Divine realm.

167. ॐ पाप-नाशिन्यै स्वाहा

Namaskar to the Mother, who destroys sins related to body and mind. She is purity in consciousness.

168. ॐ निष्क्रोधायै स्वाहा

Namaskar to the Mother, who is without any anger. She is to be adored without any agitation of mental fluctuations.

169. ॐ क्रोध-शमन्यै स्वाहा

169. Namaskar to the Mother, who is destroyer of anger. She abides in tranquility and sewrenity of mind.

170. ॐ निर्लोभायै स्वाहा

Namaskar to the Mother, who is without greed. Greed leads to the sinful life. Greed destroys the spiritual norms.

171. ॐ लोभ-नाशिन्यै स्वाहा

Namaskar to the Mother, who destroys greed.

172. ॐ निःसंशयायै स्वाहा

Namaskar to the Mother, who is without doubt.

173. ॐ संशयघ्न्यै स्वाहा

Namaskar to the Mother, who destroys doubts. There is no place or scope of doubt in the existence of the Mother-Divinity.

174. ॐ निर्भवायै स्वाहा

Namaskar to the Mother, who has no origin. She is the

Primal Mother, without birth and death. She is ever existence, as Shakti, with four-fold nature of Bhavani Vaishnavi, Durga and Kali.

175. ॐ भव-नाशिन्यै स्वाहा

Namaskar to the Mother, who destroys the existence of Samsara the world of perception. It is transcendental and terrestrial as well. She is pure consciousness.

176. ॐ निर्विकल्पायै स्वाहा

Namaskar to the Mother, as she is ever existent and no option stands before her none equals the Mother Divinity.

177. ॐ निराबाधायै स्वाहा

Namaskar to the Mother, who does not get disturbed and sublated.She is ever Sthira or vigilant and in the state of equipoise.

178. ॐ निर्भेदायै स्वाहा

Namaskar to the Mother, in whom there is no difference, what soever. She is the very nature of the Advaita, where every object has got the unification with the Eternal source of Mother divinity.

179. ॐ भेद नाशिन्यै स्वाहा

Namaskar to the Mother, who destroys the cognition of difference. There is no Bheda, as every Jivatma is but its manifestation.

180. ॐ निर्नाशायै स्वाहा

Namaskar to the Imperishable Mother. There is no exhaustion in the spirit of evolution , no desperation but ever peace of mind and coherence.

181. ॐ मृत्यु-मथन्यै स्वाहा

Namaskar to the Mother, who destroys death. She is the Mother of Immortality, but works with different formation, with respect to time, place and situation.

182. ॐ निष्क्रियायै स्वाहा

Namaskar to the Mother, who has no action. Every thing is going as per the cosmic law of happenings, as creativity, sustenance and reabsorption.

183. ॐ निष्परिग्रहायै स्वाहा

Namaskar to the Mother, who accepts nothing, as she is the bestower of everything.

184. ॐ निस्तुलायै स्वाहा

Namaskar to the Incomparable Mother. She is the Mother of Anugraha/grace and Abhaya or all compassion, for the spiritual evolvement.

185. ॐ नीलचिकुरायै स्वाहा

Namaskar to the Mother, having shining blue locks, which is compared to the bluish hue of nature, when there is full moon tithi-lunar date of Purnima.

186. ॐ निरपायायै स्वाहा

Namaskar to the Imperishable Mother, who never departs. She always abides in the recesses of the devotees heat, mind and intellect.

187. ॐ निरत्ययायै स्वाहा

Namaskar to the Mother, who is without transgression.

She makes the Devatas to abide the cosmic law for the universal equilibrium.

188. ॐ दुर्लभायै स्वाहा

Namaskar to the Mother, who is difficult to attain, as the 3 devotees needs to be pure in mind, truthful in action and spiritual in deeds.

189. ॐ दुर्गमायै स्वाहा

Namaskar to the Mother Durgama, as she is not easily accessible. It leads a Sadhaka to undergo penances and spiritually oriented Sadhana, including Tapasya of the highest order.

190. ॐ दुर्गायै स्वाहा

Namaskar to the Mother Durga - a nine year old girl, who is having 32 Names starting with the Sanskrit letter Da, including 108 names and the full episode in the Durga Sapta Shati of 700 Shlokas.

191. ॐ दुःख हन्त्र्यै स्वाहा

Namaskar to the Mother, who destroys pain. She cures all the physical ailments and mental problems, including depression and dementia.

192. ॐ सुख-प्रदायै स्वाहा

Namaskar to the Mother, who confers happiness, joy, truthfulness and peace, including final liberation.

193. ॐ दुष्ट-प्रदायै स्वाहा

Namaskar to the Mother, who is not attainable by sinners. Being purity, the Mother Divinity can not be attained by the Asuras and like minded forces.

194. ॐ दुराचार-शमन्यै स्वाहा

Namaskar to the Mother, who puts an end to evil customs, not upheld by the Smrities, as said and prescribed in the field of communion and spiritual attainment.

195. ॐ दोष-वर्जितायै स्वाहा

Namaskar to the Mother, who is devoid of faults. There is no drifting away from purity, which is Sattva.

196. ॐ सर्वज्ञायै स्वाहा

Namaskar to the Omniscient Mother. She knows, everything about the past, present and future.

197. ॐ सान्द्र-करुणायै स्वाहा

Namaskar to the Intensely Compassionate Mother, where there is no pollution and adulteration of any kind.

198. ॐ समान-अधिक-वर्जितायै स्वाहा

Namaskar to the Mother, who is having neither equal, nor superior. She is the Mother Sovereignity, directing the Tridevas to function for keeping the Divinity in motion, within the time of Kalpas and beyond.

199. ॐ सर्व-शक्तिमय्यै स्वाहा

Namaskar to the Mother, who possesses all Shaktis - powers, energies and capacities.

200. ॐ सर्व-मङ्गलायै स्वाहा

Namaskar to the Mother, who possesses all good fortune and auspiciousness.

201. ॐ सद्-गति-प्रदायै स्वाहा

Namaskar to the Mother, who grants most excellent goal.

She is the giver of all what is good for evolving human beings from mortality to immortality.

202. ॐ सर्वैश्वर्यै स्वाहा

Namaskar to the Supremely ruling Mother. She is the bestower of all goodness and the spiritual road to track in the human birth, very difficult for the Devaras as well.

203. ॐ सर्व-मय्यै स्वाहा

Namaskar to the All pervading Mother. She is the Divine Ruling power, for establishing Dharma.

204. ॐ सर्व-मन्त्र-स्वरूपिण्यै स्वाहा

Namaskar to the Mother, who is the very essence of the Mantras -combination of mystic syllables.

205. ॐ सर्व-यन्त्र-आत्मिकायै स्वाहा

Namaskar to the Mother, who is the soul of all Yantras - mystic diagrams.

206. ॐ सर्व-तन्त्ररूपायै स्वाहा

Namaskar to the Mother, who is the spirit of all Tantras-mystic technology, as welded with Yantra of the Agamic nature.

207. ॐ मन-उन्मन्यै स्वाहा

Namaskar to the Mother, who is called Manonmani-the undifferentiated energy. This is Divine ecstacy within a Sadhaka of the 4 highest order.

208. ॐ माहेश्वर्यै स्वाहा

Namaskar to the Mother, who is the consort of Maheshvara-the Parama-Shiva aspect of reality.She is the

acme of the MahaKali, Maha Lakshmi and Maha Sarasewati.

209. ॐ महादेव्यै स्वाहा

Namaskar to the Mother, who is Great Goddess, adored as Mahadevi, the Shakti of Mahadeva, the Lord of the Bhavani- - giver of the all fortune and prosperity.

210. ॐ महालक्ष्म्यै स्वाहा

Namaskar to the Mother, who has taken the form of Mahalakshmi the presiding deity of the Devi cult, the destroyer of Mahishasura.

211. ॐ मृड-प्रियायै स्वाहा

Namaskar to the Mother, who is the beloved of Mrida-the protector of the universe, being the Sattva in Prakriti/ primordial nature.

212. ॐ महा-रूपायै स्वाहा

Namaskar to the Mother, whose form in exceedingly great. It is one of the facets of Bhavani,as the creatitrix of the universal-consciousness.

213. ॐ महा-पूज्यायै स्वाहा

Namaskar to the Mother, who is supreme for being adored and worshipped, within the sixteen varieties during the Nava Durga invocations.

214. ॐ महा-पातक-नाशिन्यै स्वाहा

Namaskar to the Mother, who removes the harms done by great sins committed by persons.

215. ॐ महा-मायायै स्वाहा

Namaskar to the Mother, who is the creator of the cosmic-

illusion. She is Mahamaya, as praised by Lord Brahma,when he was to be killed by Madhu and Kaitabha. It was Brahma, who named Maha Kali as Maha-Maya, during his prayers, as known as the Ratri Sukta.

216. ॐ महा-सत्त्वायै स्वाहा

Namaskar to the Mother, who is the great cosmic reality. It is e4xistence and purity of all the 36 Tattvas.

217. ॐ महा-शक्त्यै स्वाहा

Namaskar to the Mother, who is the great energy Herself. She is the Governing Shakti of infinite Shakti, working in unison, to annihilate the Asuras from time to time.

218. ॐ महा-रत्यै स्वाहा

Namaskar to the Mother, who is the great delight. This is higher illumination.

219. ॐ महा-भोगायै स्वाहा

Namaskar to the Mother having the great extension. Her spiritual and mundane ecstasy is but the enjoyment, where there is no trace of ego any where.

220. ॐ महैश्वर्यायै स्वाहा

Namaskar to the Mother having the great sovereignty, over and above every celestial force.

221. ॐ महा-वीर्यायै स्वाहा

Namaskar to the Mother having great strength, power, valour and dignity of the Motherhood..

222. ॐ महा-बलायै स्वाहा

Namaskar to the Mother having great might, strength and power of execution and deliverance.

223. ॐ महा-बुद्ध्यै स्वाहा

Namaskar to the Mother having the great intelligence. The Vaishnavi and Sarsvati Shakti is all personifications of the intellectual strength, based on the six schools of philosophy, and the Trika system.

224. ॐ महा-सिद्ध्यै स्वाहा

Namaskar to the Mother having the great attainment, perfection and accuracy with precision leaving no scope for probability.

225. ॐ महा-योगेश्वर-ईश्वर्यै स्वाहा

Namaskar to the Mother being the ruler of the great Yogis.The first Yogi is Shankara,where Parvati is the First Yogini Shakti, followed by the Matrikas.

226. ॐ महा-तन्त्रायै स्वाहा

Namaskar to the Mother of great technology, adored as the Maha NirvanaTantra, and theAgama in the line of the Shakti tradition.

227. ॐ महा-मन्त्रायै स्वाहा

Namaskar to the Mother of great formula. It is based on the Bija Aksharas of Nine syllables of the Shri Chandi Navarna Mantra and the Fifteen syllables of Shri Lalita, adored as the Pancha-Dashakshari Mavidya of the K-Adi Pattern, including the Ha-Adi system.

228. ॐ महा-यन्त्रायै स्वाहा

Namaskar to the Mother of great diagram. Shri Yantra is the Supreme Diagram of the Nine Chakras where all Varnama finds its abode in all the triangles.

229. ॐ महा-आसनायै स्वाहा

Namaskar to the Mother having the great seat, which is the Sumeru, the centre of the Prithvi Tattva.

230. ॐ महा-याग-क्रम-आराध्यायै स्वाहा

Namaskar to the Mother, who is adored and worshipped by the Mahayaga methodology of rituals. It covers the oblation of the 64 Yoginis, performed by the4 Shaivistic Yogis, within the Trika fold.

231. ॐ महा-भैरव-पूजितायै स्वाहा

Namaskar to the Mother, who is worshipped by Mahabhairava Param-Shiva or Mahashiva.Bhairava is the controller of creation, sustenance and dissolution. Maha Bharava is the Anadishvara Bhairava, which is the presing Power of the Avaduhta Bhairavas, meditating upon Maha Lakshmi at Chakreshvara.

232. ॐ महेश्वर-महा-कल्प-महा-ताण्डव-साक्षिण्यै स्वाहा

Namaskar to the Mother, who is the witness to the cosmic dance of Maheshvara in the great Kalpa-cycle of creation, preservation and dissolution.

233. ॐ महा-कामेश-महिठयै स्वाहा

Namaskar to the Mother, who is the wife of Maha-Kameshvara - the queen of the supreme king of Kama-Param-Shiva.

234. ॐ महा-त्रिपुर-सुन्दर्यै स्वाहा

Namaskar to the Mother, who is the great Tripurasundari. She is adored as the Raja Rajeshvari, Shri Rajna Devi-the mother of the Triadic beauty and excellence.

235. ॐ चतु:षष्टि-उपाचार-आढ्यायै स्वाहा

Namaskar to the Mother, who is adored by sixty-four ceremonies, during the tantrik Puja of invoking Shri Lalita.

236. ॐ चतु:षष्टि-कला-मय्यै स्वाहा

Namaskar to the Mother, the originator of sixty four branches of science, which find its origin in Shabda--sound, Svara—vowels, Vyanjana-consonanmts, Bindu-dot, Kona--angle Rekha-straight line and Vritta -circle.

237. ॐ महा-चतु:-षष्टि-कोटि-योगिनी-गण-सेबितायै स्वाहा

Namaskar to the Mother attended by the great sixty-four crores of bands of Yoginis.

238. ॐ मनु-विद्यायै स्वाहा

Namaskar to the Mother, who is Herself the Manuvidya - Shrividya of twelve kinds taught by Manu, Chandra, Kubera, Lopamudra, Manmatha, Agastya, Agni, Surya, Indra, Skanda, Shiva and Durvasa.

239. ॐ चन्द्र-विद्यायै स्वाहा

Namaskar to the Mother, who is Herself the Chandravidya -formula initiated by Chandra.

240. ॐ चन्द्र-मण्डल-मध्यगायै स्वाहा

Namaskar to the Mother, who resides in the centre of the moon's disc. The Kadi-Vidya is to be recited through the ascent and descent of the Prana-Apana,etc.

241. ॐ चारु-रूपायै स्वाहा

Namaskar to the Mother, who is of exquisite beauty and charm.

242. ॐ चारु-ह्लासायै स्वाहा

Namaskar to the Mother possessing the beautiful smile.

243. ॐ चारु-चन्द्र-कला-धरायै स्वाहा

Namaskar to the Mother wearing a beautiful crescent moon. She is to be meditated on the lunar 14th Tithi, and on Fridays.

244. ॐ चराचर-जगन्नाथायै स्वाहा

Namaskar to the Mother, who is the ruler of animate and inanimate worlds.

245. ॐ चक्र-राज-निकेतनायै स्वाहा

Namaskar to the Mother, who abides in the Shrichakra, from Bindu to the Bhupura. It is a meditation from Para Bindu to the Anandamaya Chakra.

246. ॐ पार्वत्यै स्वाहा

Namaskar to the Mother Parvati-the daughter of Mount Himavan. She is verily, Vitasta river, gushed out from the Vetravatti, the spring of tranquility.

247. ॐ पद्म-नयनायै स्वाहा

Namaskar to the lotus eyed Mother.

248. ॐ पद्म-राग-सम-प्रभायै स्वाहा

Namaskarto the Mother, who shines in the colours of Padma- lotus, Raga-red and Prabha, thus illumines in the ruby.

249. ॐ पञ्च-प्रेतासन-आसीनायै स्वाहा

Namaskar to the Mother, who is seated on the seat of fine corpses. The five Pretas are said to be absolutely pure, but

non-functional Deities called as the Brahma, Vishnu, Rudra, Ishvara and Sada Shiva, along with their shaktis as Brahmi, Vaishnavui, Rudrani, Ishvari and Sada Shivani

250. ॐ पञ्च-ब्रह्म-स्वरूपिण्यै स्वाहा

Namaskar to the Mother, who is the essential of five Brahman—Brahma, Vishnu, Rudra, Ishvara and Sadashiva. They are the five fold functionaries under the Sovereignty of Shri Lalita.

251. ॐ चिन्मय्यै स्वाहा

Namaskar to the Mother, who is the consciousness itself. Chaitanya is All -self pervading in the Five Pranas, including the Pancha Devatas of the Smarta tradition of Puja.

252. ॐ परमानन्दायै स्वाहा

Namaskar to the Mother, who is verily the Supreme bliss.

253. ॐ विज्ञान-घन-रूपिण्यै स्वाहा

Namaskar to the Mother, who consists in permanent intelligence. It is the harmony of Jnana and Vijnana, within the Divine nature of Prakriti.

254. ॐ ध्यान-ध्यातृ-ध्येय-रूपायै स्वाहा

Namaskar to the Mother, who Herself is meditation, meditator and the objects of mediation.

255. ॐ धर्म-अधर्म-विवर्जितायै स्वाहा

Namaskar to the Mother, who is above virtue and vice.

256. ॐ विश्व-रूपायै स्वाहा

Namaskar to the Mother, who is omnipresent. She is the

very nature of the Vishvva Rupa Darshna of Shri Krishna,exhibited to Arjuna.Thisw is both Brahmi and Vaishnavi exposition of Shakti, as Vishva Rupa.

257. ॐ जागरिण्यै स्वाहा

Namaskar to the Mother, who is in waking state.

258. ॐ स्वपन्त्यै स्वाहा

Namaskar to the Mother, who is in dreaming state.

259. ॐ तैजसं्-आत्मिकायै स्वाहा

Namaskar to the Mother, who is Taijas itself,which is dream state,where creations take place, having its origin in the Hirant ya Garbha, including the Tantric Bahurupa Garbha.

260. ॐ सुप्तायै स्वाहा

Namaskar to the Mother, who is in the state of sleep. This is known as the Prajna state of deep relaxation.

261. ॐ प्राज्ञ-आत्मिकायै स्वाहा

Namaskar to the Mother, who is in the form of the totality of transmigration of the Jivas-ensouled life. The is known as the Ishvara Tattva. This is Prajna State of existence.

262. ॐ तुर्यायै स्वाहा

Namaskar to the Mother, who is in the state of Turiya-ecstasy going beyond the stated of Jagrata--wakeful, Svapna--dream and Sushupta -deep sleep.

263. ॐ सर्व-अवस्था-विवर्जितायै स्वाहा

Namaskar to the Mother, who transcends all the states. This is the Advaitic state, of Shri RajaRajeshvari Lalita.

264. ॐ सृष्टि-कर्त्र्यै स्वाहा

Namaskarto the Mother, whose function is the Creation of the world. This is the Brahmani Shakti of Lord Brahma-the creator.

265. ॐ ब्रह्म-रूपायै स्वाहा

Namaskar to the Mother, who is in the form of Brahma. born from the navel root of Maha Vishnu.

266. ॐ गोप्त्र्यै स्वाहा

Namaskar to the Protecting Mother, as being of the Sattvic nature.

267. ॐ गोविन्द-रूपिण्यै स्वाहा

Namaskar to the Mother in the form of Govinda -the all-pervading. Thye Govinda is associated with the Mother Cow-Surabhi and the Prithvi-the first Tattva of the Trika philosophy.

268. ॐ संहारिण्यै स्वाहा

Namaskar to the All destroying Mother. She acts as Maha Kali during the total absorption at the time of Maha-Pralaya.

269. ॐ रुद्ररूपायै स्वाहा

Namaskar to the Mother in the form of Rudra this is the quintessence of thye Rauidri in the Yajurveda.

270. ॐ तिरोधान-कर्यै स्वाहा

Namaskar to the Mother, whose function is Concealment - disappearance, functioning as the one of the Shakti of Parma Shiva.

271. ॐ ईश्वर्यै स्वाहा

Namaskar to the All ruling Mother. She is the Inner Shakti within the potential soul of all the Jivatmas.

272. ॐ सदाशिवायै स्वाहा

Namaskar to the Mother who is herself 'Sadashiva'-Ever benevolence. In this state, Lalita assumes the Thousand forms, and adored as in the Sahsranamas.

273. ॐ अनुग्रहदायै स्वाहा

Namaskar to the Mother, who confers the blessings this is the grand vision of Shakti, which upholds the dignity of the human beings to adore the Motherhood element.

274. ॐ पञ्च-कृत्य-परायणायै स्वाहा

Namaskar to the Mother, who is devoted to the five functions - creation, preservation, destruction or annihilation, concealment and re-appearance. This is involution and evolution.

275. ॐ भानु-मण्डल-मध्यस्थायै स्वाहा

Namaskar to the Mother, who abides in the midst of the sun's disc.She is thew very source of the solar system.

276. ॐ भैरव्यै स्वाहा

276. Namaskar to the Mother as Bhairavi. She as Bhairavi poses questions to Bhirava for the spiritual evolution of the humanity. Thus developed thye Agamas, as seen in the Various Shkta scriptures.

277. ॐ भगमालिन्यै स्वाहा

Namaskar to the Mother wearing the garland of prosperity. It is pure effulgence.

278. ॐ पदम्-आसनायै स्वाहा

Namaskar to the Mother, seated on the lotus. This leads to the one of the sitting postures during Yoga.

279. ॐ भगवत्यै स्वाहा

Namaskar to the Mother Bhagavati - having the supremacy over the Tattvas, magnanimity in existence, wisdom in learning, dispassion for things,Eternal womb of the Bahurupa, including fame, power, effort, desire, righteousness, prosperity and worldly concerns.

280. ॐ पद्म-नाभ-सहोदर्यै स्वाहा

Namaskar to the Mother, who is the sister of Vishnu.He is adored As Pdmanabha,giving birth of Lord Brahma

281. ॐ उन्मेष-निमिष-उत्पन्न-विपन्न-भुवन-आवल्यै स्वाहा

Namaskar to the Mother, who is the unwinking and eternal witness - the series of worlds created by the opening and shutting of Her eyes it is opening of the universal eye, as Unmesha, and Nimesha, closing the universe in singular pulsation.

282. ॐ सहस्त्र-शीर्ष-वदनायै स्वाहा

Namaskar to the Mother, who is thousand headed and thousand faced, as that of the Shesha Naga.

283. ॐ सहस्त्र-अक्ष्यै स्वाहा

Namaskar to the Mother with thousand eyes, like Shri Indrakshi Devi.

284. ॐ सहस्त्र-पदे स्वाहा

Namaskar to the Mother with thousand feet.

285. ॐ आब्रह्म-कीट-जनन्यै स्वाहा

Namaskar to the Mother of all the creation from Brahma to the tiny worm. Thus Lalita abides in every animation, where there is birth growth including the death.

286. ॐ वर्णाश्रम-विधायिन्यै स्वाहा

Namaskar to the Mother, who ordains the social orders of caste and life.

287. ॐ निज-आज्ञा-रूप-निगमायै स्वाहा

Namaskar to the Mother, whose command is made intelligible through the 'Nigamas', as the compassion for the human beings in desperation, turmoil, and restlessness.

288. ॐ पुण्यापुण्य-फल-प्रदायै स्वाहा

Namaskar to the Mother - the giver of auspicious and inauspicious results, according to the Karmas/actions committed by the human beings, including the devatas and Asuras.

289. ॐ श्रुति-सीमन्त-सिन्दूरी-कृत-पादाब्ज-धूलिकायै स्वाहा

Namaskar to the Mother, whose feet dust forms the vermilion mark on the parting of the hair on the head of the Vedas.

290. ॐ सकल-आगम-संदोह-शुक्ति-सम्पुट-मौक्तिकायै स्वाहा

Namaskar to the Mother, who is the priceless pearl found in the shell casket - composed of the collected scriptures.

291. ॐ पुरुषार्थ-प्रदायै स्वाहा

Namaskar to the Mother, who grants the objects of human existence it is known as the four-fold Purusharthas.

292. ॐ पूर्णायै स्वाहा

Namaskar to the All perfect Mother this nature of the mother Lalita was visualized by The Vedic Rishis, who worshipped the Mother Divinity with the Purna Mantra of Purnam Adah Purnam Idam.

293. ॐ भोगिन्यै स्वाहा

Namaskar to the Mother Bhogini - perpetual bliss, through enjoyment, under the discipline of Yama-Niyama.

294. ॐ भुवन-ईश्वर्यै स्वाहा

Namaskar to the Mother, who rules the universe. She is Bhuvaneshvari with 15 Bija Mantras.

295. ॐ अम्बिकायै स्वाहा

Namaskar to the Mother Ambika.She is thew Mother of Sustenance and nourishment and strength.

296. ॐ अनादि-निधनायै स्वाहा

Namaskar to the Mother having neither beginning nor end. She is the Etrenity within Time, before the Devatas woke up.

297. ॐ हरि-ब्रह्मा-इन्द्र-सेविताय

Namaskar to the Mother attended by Hari-the preserver, Brahma-the creator and Indra-the ruler of the Devatas, to function with their Shaktis.

298. ॐ नारायण्यै स्वाहा

Namaskar to the Mother Narayani-the consort of Narayana, whose abode is the Ksheer Sagara-or the Milky ocean.

299. ॐ नारायण्यै स्वाहा

Namaskar to the Mother in the form of sound. The Shabda Brahmana or the Naada Brahmana or simply the Om And Hreem, after Ai'M.

300. ॐ नाद-रूपायै स्वाहा

Namaskar to the Mother, transcending name and form. It is pure-consciousness, in the mystic syllable 'Hrim'. Which is the Lajja Bija, in the Navarena Mantra.

301. ॐ ह्रीं-कार्यै स्वाहा

Namaskar to the Mother, whose function is Namaskar to the Mother, who is endowed with 'Hrim' - mystic modesty.

302. ॐ ह्रीमत्यै स्वाहा

Namaskar to the Mother, who is endowed with 'Hrim' - mystic modesty.

303. ॐ हृद्यायै स्वाहा

Namaskar to the Mother, who abides in the heart-region, which is supremely delightful.

304. ॐ हेय-उपादेय-वर्जिताय

Namaskar to the Mother, who has nothing to accept or reject. It is always a witness to the universal flux.

305. ॐ राज-राजार्चितायै स्वाहा

Namaskar to the Mother, who is adored by Manu and Kubera, including the host of devatas fromtime to time, including the Indra.

306. ॐ राज्ञ्यै स्वाहा

Namaskar to the Queen Mother. Her abode is the

heptogonal Kunda at the Ksheer Bhavani.

307. ॐ रम्यायै स्वाहा

Namaskar to the Supremely beautiful, lovely smiling with all the femine characteristics compassionate Divine Mother.

308. ॐ राजीव-लोचनायै स्वाहा

Namaskar to the Mother, having eyes like a lotus and those of a deer.

309. ॐ रञ्जन्यै स्वाहा

Namaskar to the delighting Mother, also who is all manifested in colour.

310. ॐ रमण्यै स्वाहा

Namaskar to the Mother, who 'laughs, plays and rejoices.

311. ॐ रस्यायै स्वाहा

Namaskar to the most Delectable Mother. It is the felicity sign of the Mother Lalita.

312. ॐ रणत्-किङ्किणि-मेखलायै स्वाहा

Namaskar to the Mother, who wears a girdle of tinkling bells.

313. ॐ रमायै स्वाहा

Namaskar to the Mother, in the form of entertaining Mother - Lakshmi.

314. ॐ राकेन्दु-वदनायै स्वाहा

Namaskar to the Mother, having a face like the full moon.

315. ॐ रति-रूपायै स्वाहा

Namaskar to the Mother in the form of Rati- the spouse of Kamadeva-love god.

316. ॐ रति-प्रियायै स्वाहा

Namaskar to the Mother, who is dear to 'Rati'-the very epithet of the Devi, with love and romance.

317. ॐ रक्षा-कर्यै स्वाहा

Namaskar to the Protecting Mother.

318. ॐ राक्षस-घ्न्यै स्वाहा

Namaskar to the Mother, who is the Slayer of Rakshasas.

319. ॐ रामायै स्वाहा

Namaskar to the Mother, who is in the form of 'Womanhood and Motherhood' or ' Matrikas and Yoginis.

320. ॐ रमणलम्पटायै स्वाहा

Namaskar to the Mother, who is devoted to her husband. She is the feminine Shakti with chastity of thought and purity within self, and devotion towards the male counterpart, as Purusha.

321. ॐ काम्यायै स्वाहा

Namaskar to the Mother, who is to be desired for higher emancipation of life.

322. ॐ काम-कला-रूपायै स्वाहा

Namaskar to the Mother in the form of 'Kamakala'. The supreme self and manifestation. It is the Supreme union of Shiva and Shakti.

323. ॐ कदम्ब-कुसुम-प्रियायै स्वाहा

Namaskar to the Mother, who is fond of Kadamba flowers. This tree with flower is dear to Shri Krishna.

324. ॐ कल्याण्यै स्वाहा

Namaskar to the Beneficent Mother, who provides all welfare, peace and serenity.

325. ॐ जगती-कन्दायै स्वाहा

Namaskar to the Mother, who is the root of the world. It is adored as the Vishva Janani nature of Shri Lalita.

326. ॐ करुणा-रस-सागराय स्वाहा

Namaskar to the Mother, who is the Ocean of the waters, where there is compassion, to change the water vapours into clouds and rains for drinking purposes and for irrigation .

327. ॐ कलावत्यै स्वाहा

Namaskar to the Mother of All arts, and allied subjects like dance, drama, singing both vocal and instrumental.

328. ॐ कला-आलापायै स्वाहा

Namaskar to the Mother, whose conversation is Kala. It is musical Alapa with Ragas and Raginis.

329. ॐ कान्तायै स्वाहा

Namaskar to the Beautiful Mother, revered by all and worshipped according to the Vedic and Agamic procedures of Yajnas and Archanas-recitations.

330. ॐ कादम्बरी-प्रियायै स्वाहा

Namaskar to the Mother Sarasvati - Kadambari, the fond

of intoxication, through the consumption of the fermented drink. It is receive the spiritual ecstasy, to be in tune with the rhymes of nature.

331. ॐ वरदायै स्वाहा

Namaskar to the Mother, who grants boons of developing in the intuitive knowledge, Yoga and Bhakti.

332. ॐ वाम-नयनायै स्वाहा

Namaskar to the beautiful-eyed woman this is to observe the nature from the reversed angle, Tantrik in practice.

333. ॐ वारुणी-मद-विह्वलायै स्वाहा

Namaskar to the Mother, who is intoxicated with date wine.

334. ॐ विश्व-अधिकायै स्वाहा

Namaskar to the Mother, who transcends the Universe, known though the physical knowledge and the transcendental intuition.

335. ॐ वेद-वेद्यायै स्वाहा

Namaskar to the Mother known through the Vedas.

336. ॐ विन्ध्याचल-निवासिन्यै स्वाहा

Namaskar to the Mother, who resides in the Vindhya mountain, as described in the Durga Sapta Shati.

337. ॐ विधात्र्यै स्वाहा

Namaskar to the Mother, who is the supporter of the Universe. It is the Brakmi Shakti, whose Vahana is Hamsa-the swan.

338. ॐ वेद-जनन्यै स्वाहा

Namaskar to the Mother of the Vedas.

339. ॐ विष्णु-मायायै स्वाहा

Namaskar to the Vishnu-Maya Mother - All pervasive limiting Vishnu.

340. ॐ विलासिन्यै स्वाहा

Namaskar to the Playful Mother, with a smiling face and beautiful looks.

341. ॐ क्षेत्र-स्वरूपायै स्वाहा

Namaskarto the Mother, who Herself is the form of Kshetra-material existence, as the Earth planet.

342. ॐ क्षेत्र-ईश्यै स्वाहा

Namaskar to the Mother, who in the female counterpart of the ruler of material existence. It is the Shakti of the Bhudeva, protected by the Ashta Bhairavis.

343. ॐ क्षेत्र-क्षेत्रज्ञ-पालिन्यै स्वाहा

Namaskar to the Mother, who is the protector of matter and the knower of matter, the essentials of the Earthly substance, as the first Tattva.

344. ॐ क्षय-वृद्धि-विनिर्मुक्तार्य स्वाहा

Namaskar to the Mother, who is free from decay and growth.

345. ॐ क्षेत्रपाल-समर्चितायै स्वाहा

Namaskar to the Mother, who is properly worshipped by the Kshetrapala - a child incarnation of Shiva. Vatuka and Kshetrapalas are worshipped in the Kalasha puja of any

invocation.

346. ॐ विजयायै स्वाहा

Namaskar to the Ever victorious Mother, Vijaya.

347. ॐ विमलायै स्वाहा

Namaskar to the Immaculate Mother, who is devoid of any nescience.

348. ॐ वन्द्यायै स्वाहा

Namaskar to the Adorable Mother, as she excels every Devata along with their Shaktis.

349. ॐ वन्दारु-जन-वत्सलायै स्वाहा

Namaskar to the Yearning Mother, who protects and nourishes those, who worship her with adoration.

350. ॐ वाक्-वादिन्यै स्वाहा

Namaskar to the Mother, who is the Speaker of 'Vak' - speech on the tongue of all her devotees.She is in the incarnation of the Vagambrini Rishika and Lalleshvari

351. ॐ वाम-केश्यै स्वाहा

Namaskar to the Mother with Beautiful hair.

352. ॐ वह्नि-मण्डल-वासिन्यै स्वाहा

Namaskar to the Mother abiding in the circle of fire-the Agni Tattva.

353. ॐ भक्तिमत्-कल्प-लतिकायै स्वाहा

Namaskar to the Mother, who is Kalpa-Latika -wish-fulfil ling creeper for the devotees.

354. ॐ पशु-पाश-विमोचन्यै स्वाहा

Namaskar to the Mother, who releases the 'pashu' ignorant person, devoid of spirituality from 'pasha' - bondage, tied up with noose of death.

355. ॐ संहृताशेष-पाषण्डायै स्वाहा

Namaskar to the Mother - the destroyer of all heretics and illusion, which is only ignorance.

356. ॐ सदाचार-प्रवर्तिकायै स्वाहा

Namaskar to the Mother, who incites to right action, makes the devotees follow the truthful path of the Agamas and Nigamas.

357. ॐ ताप-त्रय-अग्नि-सन्तप्त-समाह्लादय-चन्द्रिकायै स्वाहा

Namaskar to the Mother, having the moonlight delighting, tormented by the fire of triple fire.These three fires are related to the physical,terrestrial and transcendental

358. ॐ तरुण्यै स्वाहा

Namaskar to the Ever young Mother.

359. ॐ तापसाराध्यायै स्वाहा

Namaskar to the Mother, who is worshipped by ascetics.

360. ॐ तनु-मध्यायै स्वाहा

Namaskar to the Slender- waisted Mother.

361. ॐ तमोपहायै स्वाहा

Namaskar to the Mother- the remover of darkness.

362. ॐ चित्यै स्वाहा

Namaskar to the Mother, who is 'Chitti' - the Supramental Consciousness. It is the independent Shakti for maintain the balance and Eco-system in order.

363. ॐ तत्-पद-लक्ष्यार्थायै स्वाहा

Namaskar to the Mother, who is denoted by the term 'Tad'- 'conditioned that'. It is the object of 'Thatness'.

364. ॐ चित-एक-रस-रूपिण्यै स्वाहा

Namaskar to the Mother with one essence of consciousness, filled with Divine Intelligence.

365. ॐ स्वात्मानन्द-लवी-भूत-ब्रह्म-आद्यानन्द-सन्तत्यै स्वाहा

Namaskar to the Mother, whose own nature is Supreme bliss, and the totality of the bliss of Brahma, Vishnu Rudra etc., is but a minute one. It speaks of the Almighty power of the Mother Lalita.

366. ॐ परायै स्वाहा

Namaskar to the Para - Supreme Mother of the transcendental nature.

367. ॐ प्रत्यक्-चिती-रूपायै स्वाहा

Namaskar to the Mother in the form of Consciousness turning inward as the unmanifest Reality.

368. ॐ पश्यन्तै स्वाहा

Namaskar to the Pashyanti Mother - above the path of action. She perceives every thing in itself. It is the inner vision of the VAK.

369. ॐ पर-देवतायै स्वाहा

Namaskar to the Mother as Supreme Deity of universe. She is the Divinity in the Saguna form, worshipped by the devout aspirants.

370. ॐ मध्यमायै स्वाहा

Namaskar to the Mother Madhyama- neither 'Pashyanti' nor 'Vaikhari', but the midst one.

371. ॐ वैखरी-रूपायै स्वाहा

Namaskar to the Vaikhari Mother - speech in the physical form.

372. ॐ भक्त-मानस-हंसिकायै स्वाहा

Namaskar to the Mother, who is swan in the minds of the devotees.

373. ॐ कामेश्वर-प्राण-नाड्यै स्वाहा

Namaskar to the Mother, who is the vital force and pulse beats of Kameshvara - the Lord of universe.

374. ॐ कृतज्ञायै स्वाहा

Namaskar to the Mother, who judges actions. She is present in all the 36 Tattvas as is confirmed by the Tattva Trika Darshna.

375. ॐ काम-पूजितायै स्वाहा

Namaskar to the Mother, who is adored by Kama - god of Love.

376. ॐ श्रृङ्गार-रस-सम्पूर्णायै स्वाहा

Namaskar to the Mother, who is filled with the perfection

of sentimental love, known as the sixteen ways and formats of Shringara-the seat of the Purnagiri mountain.

377. ॐ जयालै स्वाहा

Namaskar to the Victorious Mother, adored as Jaya.

378. ॐ जालन्धर-स्थितायै स्वाहा

Namaskar to the Mother, who remains in the Jalandhara Peetham, as one of the shakti Peetthas. This is also a form of the Varnatmika Shakti.

379. ॐ ओड्याण-पीठ-निलयायै स्वाहा

Namaskar to the Mother, who abides in the seat of 'Odhyana' - a Shakti Pitham, related to the Shat Chaklra within Kundalini awakening Yoga.

380. ॐ बिन्दु-मण्डल-वासिन्यै स्वाहा

Namaskar to the Mother, who dwells in the 'Bindu-Mandala'- white circle of pure consciousness. It is the central pivot of the Shri Chakra.

381. ॐ रहो-याग-क्रम-आराध्यायै स्वाहा

Namaskar to the Mother, who is secretly worshipped by sacrificial practices. It is the Rahsya of performing the Tantric Yajnas.

382. ॐ रहस्-तर्पण-तर्पितायै स्वाहा

Namaskar to the Mother, who is pleased by the secret oblations, on the Priya Bindu of the Shri Yantra.

383. ॐ सद्यः प्रसादिन्यै स्वाहा

Namaskar to the Mother, who confers immediate grace.

She is ever present to grace the aspirants,because of her Motherly role of the savior and sustainer.

384. ॐ विश्व-साक्षिण्यै स्वाहा

Namaskar to the Mother as being the witness of the universe.

385. ॐ साक्षि-वर्जितायै स्वाहा

Namaskar to the Mother, who is witnessed by none. She is itself the Sakshi of all that exiss and pervades.

386. ॐ षडङ्ग-देवता-युक्तायै स्वाहा

Namaskar to the Mother, who is accompanied by the deities of six limbs all the Nyasa are finding it's a bodein Shri Lalita. This is heart, tuft eyes, apron and weapons.

387. ॐ षाड्गुण्य-परि-पूरितायै स्वाहा

Namaskar to the Mother, who is all perfection of the six qualities—(i) Sovereignty,(ii) righteousness, (iii) fame, (iv) beauty, (v) knowledge and vi detachment.

388. ॐ नित्य-क्लिन्नायै स्वाहा

Namaskar to the Ever compassionate Mother. She is very warm towards the devotees, who have unconditional austerities for the Divinity in Motherhood.

389. ॐ निरुपमायै स्वाहा

Namaskar to the Mother, who has no similarity or plurality - as She is above finitude.

390. ॐ निर्वाण-सुख-दायिन्यै नमः स्वाहा

Namaskar to the Mother, who grants the joy of 'Nirvana' - final beautitude.

391. ॐ नित्या-षोडशिका-रूपायै स्वाहा

Namaskar to the Mother in the form of sixteen eternal deities. These are the Svara of the Sanskrit Varnamala from A to Ah.

392. ॐ श्रीकण्ठ-अर्धशरीरिण्यै स्वाहा

Namaskar to the Mother, who posseses half the body of Shrikantha—having the throat with poison taken by Shiva, which is the symbol of auspiciousness and the mystery behind the Ardha Narishvara.

393. ॐ प्रभावत्यै स्वाहा

Namaskar to the Luminous Mother of the Purnima Tithi.

394. ॐ प्रभा-रूपायै स्वाहा

Namaskar to the Mother in the form of lunar luminosity, with a spiritual significance.

395. ॐ प्रसिद्धायै स्वाहा

Namaskar to the Celebrated and accomplished Mother.

396. ॐ परमेश्वर्यै स्वाहा

Namaskar to the Mother as Supreme ruler of the fourteen realms.

397. ॐ मूल-प्रकृत्यै स्वाहा

Namaskar to the Mother of Primal Prakriti-primordial nature.

398. ॐ अव्क्तायै स्वाहा

Namaskar to the Mother present in the undeveloped creation. It is the dormant stage of the Prakriti.

399. ॐ व्यक्त-अव्यक्त-स्वरूपिण्यै स्वाहा

Namaskar to the Mother in her own form of manifestation and unmanifestation. It is both animateand inanimate

400. ॐ व्यापिन्यै स्वाहा

Namaskar to the All-pervading Mother, from the Prithvi Tattvato the Shiva Tattva.

401. ॐ विविध-आकारायै स्वाहा

Namaskar to the Mother, who is of multiform, with diversity and variations.

402. ॐ विद्या-विद्यास्वरूपिण्यै स्वाहा

Namaskar to the Mother in the form of knowledge and ignorance.

403. ॐ महा-कामेश-नयन-कुमुद-आह्लाद-कौमुद्यै स्वाहा

Namaskar to the Mother with the moonlight which gladdens the 'Kumud' flowers of the eyes of Maha Kamesha- the Supreme Lord.

404. ॐ भक्त-हार्द-तमो-भेद-भानुमद्-भानुसन्तत्यै स्वाहा

Namaskar to the Mother in the form of sunbeam which dispells darkness from the heart of her devotees.

405. ॐ शिव-दूत्यै स्वाहा

Namaskarto the Shiva-dooti Mother - having Shiva as her messenger, toput Asuras on the trackof righteousness.

406. ॐ शिव-आराध्यायै स्वाहा

Namaskar to the Mother, who is worshipped by Shiva.

407. ॐ शिव-मूर्त्यै स्वाहा

Namaskar to the Mother, who is in the form of Shiva--lingam.

408. ॐ शिवङ्-कर्यै स्वाहा

Namaskar to the Mother - the giver of happiness, peace and prosperity.

409. ॐ शिव-प्रियायै स्वाहा

Namaskar to the Mother - the beloved of Shiva.

410. ॐ शिव-परायै स्वाहा

Namaskar to the Mother, who is beyond Shiva. Shetranscends Shiva, as Lalita is the Vimarsha Shakti.

411. ॐ शिष्ट-इष्टायै स्वाहा

Namaskar to the Mother as desired by the wise and the learned one.

412. ॐ शिष्ट-पूजितायै स्वाहा

Namaskar to the Mother, who is worshipped by Shishtas - recipient of the Vedic knowledge and Agamic initiation.

413. ॐ अप्रमेयायै स्वाहा

Namaskar to the Immeasurable Mother, as Divinity is too deep to fathom.

414. ॐ स्वप्रकाशाय स्वाहा

Namaskar to the Self-effulgent Mother. It is the quality of Shiva, being inseparable from Shakti.

415. ॐ मनो-वाचाम्-अगोचरायै स्वाहा

Namaskar to the Mother, who is beyond any thought in

mind and through speech.

416. ॐ चित्-शक्तयै स्वाहा

Namaskar to the Mother, who is the power of Consciousness.

417. ॐ चेतना-रूपायै स्वाहा

Namaskar to the Mother, who is in the nature of pure-intelligence.

418. ॐ जड-शक्तयै स्वाहा

Namaskar to the Mother, having the dormant energy.

419. ॐ जड-आत्मिकायै स्वाहा

Namaskar to the Mother, who is the Objective- world. It is the Maya-Shakti.

420. ॐ गायत्र्यै स्वाहा

Namaskar to the Mother Gayatri, as she is adored as the Veda Mata, with 24 Bijaq Aksharas.

421. ॐ व्याहृत्यै स्वाहा

Namaskar to the Mother Vyahrati - the Utterance of OM Bhu OM Buvah, OM Svaha.

422. ॐ सन्ध्यायै स्वाहा

Namaskar to the Mother Sandhya - the junction, the tripletwilights-adored as the gayatri, Savitri and Saraswati.

423. ॐ द्विज-वृन्द-निषेवितायै स्वाहा

Namaskar to the Mother, who is worshipped by theDvija-or twice-born initiated persons.

424. ॐ तत्व-आसनायै स्वाहा

Namaskar to the Mother, who is having the Tattvas - Thatness of categories as her seat.

425. ॐ तस्मै स्वाहा

Namaskar to 'That' Mother. Sheis present in everysegment,unit and setofthe universal phenomenon.

426. ॐ तुभ्यं स्वाहा

Namaskar to 'Thee—Thou' art Mother.

427. ॐ अय्यै स्वाहा

Namaskar to 'O Sweet Mother', who is tender, delicate, graceful, giving all sorts of peace and progress to the devotees.

428. ॐ पञ्च-कोशान्तर-स्थितायै स्वाहा

Namaskar to theMother,who abiodes the Five sheaths, which are—(i) Annamaya Kosha-the physical sheath, (ii) Pranamaya Kosha-sheath related to the vital breath or energy, (iii) Manomaya Kosha -mental sheath, (iv) Vijnamnamaya Kosha—Gnostic sheath or the sheath of cogniotion, (v) an andamaya Kosha-Blissful sheath.

429. ॐ निसीम-महिम्ने स्वाहा

Namaskar to the Mother, who has no boundary. She is limitless, always in the continuity.

430. ॐ नित्य-यौवनायै स्वाहा

Namaskar to the Ever young Mother.

431. ॐ मद-शालिन्यै स्वाहा

Namaskar to the Mother, who is the Radiant uncontaminated bliss.

432. ॐ मद-घूर्णित-रक्त-अक्ष्यै स्वाहा

Namaskar to the Mother, having red eyes rolled with rapture. This is her Rudrani epithet.

433. ॐ मद-पाटल-गण्ड-भुवे स्वाहा

Namaskar to the Mother having cheeks blushed with rapture.

434. ॐ चन्दन-द्रव-दिग्ध-अङ्ग्यै स्वाहा

Namaskar to the Mother, whose body is smeared with 'sandal' paste. This is her Bhuvaneshvari aspect.

435. ॐ चाम्पेय-कुसुम-प्रियायै स्वाहा

Namaskar to the Mother, who is fond of a 'Champaka' flower it is all fragrance.

436. ॐ कुशलायै स्वाहा

Namaskar to the Skilful Mother, with proficiency and perfection in her realm.

437. ॐ कोमल-आकारायै स्वाहा

Namaskar to the Mother, whose formation is tender and graceful.

438. ॐ कुरु-कुल्लायै स्वाहा

Namaskar to the Mother Kurukulla. It is the spring hold

Vimarsha, for establishing the identity with I-consciousness.

439. ॐ कुल-ईश्वर्यै स्वाहा

Namaskar to the Kuleshwari Mother - the presiding force of ' Triad' of the Trika System. She is the subject, object and the means of knowing the subject-object, which is Pramana, Prameya and Pramata.

440. ॐ कुल-कुण्डालयायै स्वाहा

Namaskar to the Mother, who abides in the Kulakunda - the centre of the 'Muladhara'. This is r5elated to the Vimarsha within the Prakasha.

441. ॐ कौल-मार्ग-तत्पर-सेवितायै स्वाहा

Namaskar to the Mother, who is worshipped by those, devoted to the Kula-path, through the Matrika Pujanam, according to the Ka-Adi Mantra of the 15 syllables, within 3 segments including the Hreem Bija.

442. ॐ कुमार-गणनाथ-अम्बायै स्वाहा

Namaskar to the Mother of Kumar Kartikeya ---Skanda and Gananatha - Ganesha,with the twelve epithets.

443. ॐ तुष्टयै स्वाहा

Namaskar to the Mother present in Contentment. She is always and ever satisfied, as shegets satisfied with Bhakti and Sharnagati.

444. ॐ पुष्टयै स्वाहा

Namaskar to the Mother in the form of Nourishment. It is

Lalita, who makes the devotees drink the nectarine of life for spiritual nourishment.

445. ॐ मत्यै स्वाहा

Namaskar to the Intelligent Mother. She abides as the Buddhi Rupini, closely knit with Mati, which is wisdom.

446. ॐ धृत्यै स्वाहा

Namaskar to the Tranquil Mother. She is the very source of excellence and steadfastness.

447. ॐ शान्त्यै स्वाहा

Namaskar to the Ever peaceful, beyond any ignorance and illusion, but filled with Realness of Shanti, on the basis of truth in the Motherhood.

448. ॐ स्वस्तिमत्यै स्वाहा

Namaskar to the Mother with all benediction, happiness and well-being.

449. ॐ कान्त्यै स्वाहा

Namaskar to the Mother ,with all lustrous looks, luminosity and radiance.

450. ॐ नन्दिन्यै स्वाहा

Namaskar to the Mother Lalita- the daughter of Nanda-Kamadhenu.

451. ॐ विघ्न-नाशिन्यै स्वाहा

Namaskar to the Mother, who is the destroyer of obstacles, for attaining the perfection inSadhana.

452. ॐ तेजोवत्यै स्वाहा

Namaskar to the Splendourous Mother, where is the realm

of effulgence and illumination in all the 14 Lokas.

453. ॐ त्रि-नयनायै स्वाहा

Namaskar to the Three-eyed Mother. Her three eyes are Agni as physical fire, Soma with illumination and Surya with effulgence.

454. ॐ लोलाक्षी-काम-रूपिण्यै स्वाहा

Namaskar to the Mother, who is in the form of the desire Yogeshvari. She is Kameshvari, with Lola-the affection, for seeing visually, to any person not present.

455. ॐ मालिन्यै स्वाहा

Namaskar to the Garland wearing Mother. She is the Mother of Malini-the Nafa-Koti Samavesha of Agamic alphaberts.

456. ॐ हंसिन्यै स्वाहा

Namaskar to the 'Swan Mother', which is the Self-analysis finding milk within water, known as the Ksheer Neera Viveka.

457. ॐ मात्रे स्वाहा

Namaskar to the Mother Matrika, adored as the Sapta and even the Ashta Matrikas,around Shri Chakreshvara.

458. ॐ मलयाचल-वासिन्यै स्वाहा

Namaskar to the Mother, who has her residence in the Malaya-mountains.

459. ॐ सुमुख्यै स्वाहा

Namaskar to the 'Lovely-faced Mother, showering her blessings to the devotees.

460. ॐ नलिन्यै स्वाहा

Namaskar to the 'Lotus Mother'. She resembles like a lotus root plant, always blossoms in water.

461. ॐ सुभ्रवे स्वाहा

Namaskar to the Mother, as having beautiful eye-brows.

462. ॐ शोभनायै स्वाहा

Namaskar to the Graceful Mother,with splendid looks.

463. ॐ सुर-नायिकायै स्वाहा

Namaskar to the Mother, who is the leader of the Devas-bright one's, with all potential attitude towards Motherhood aspect of Divinity.

464. ॐ काल-कण्ठयै स्वाहा

Namaskar to the Mother Kalakantha having throat filled with oceanic poison, churned out during the Devasura fight.

465. ॐ कान्ति-मत्यै स्वाहा

Namaskar to the Radiant Mother.

466. ॐ क्षोभिण्यै स्वाहा

Namaskar to the 'Inciting primordial nature and transmigration, through the cycle of creativity, sustenance and dissolution.

467. ॐ सूक्ष्म-रूपिण्यै स्वाहा

Namaskar to the Mother having subtle form.

468. ॐ वज्र-ईश्वर्यै स्वाहा

Namaskar to the Vajreshvari Mother- the tutelary deity of the Jalandhara Pitham. This is hoe thye Divine Mother

functions. She is the Mother of Kumara Kartikeya, and the presiding Deity of sixth Tithi as Shashti

469. ॐ वाम-देव्यै स्वाहा

Namaskar to the Mother, as the wife of Vamadeva. He is the Rishi of the Bahuroopa Garbha.

470. ॐ वयोऽवस्था-विवर्जितायै स्वाहा

Namaskar to the Mother, who is devoid of the different stages of life. She is ever the same, without any mutation.

471. ॐ सिद्ध-ईश्वर्यै स्वाहा

Namaskar to the Mother, who is the Queen of the Siddhas - the perfect one's. She is the Ishta Devi of the Gorakshanatha tradition.

472. ॐ सिद्ध-विद्यायै स्वाहा

Namaskar to the Mother, who has perfect knowledge.

473. ॐ सिद्ध-मात्रे स्वाहा

Namaskar to the Mother, as being the Mother of the Siddhas.

474. ॐ यशस्विन्यै स्वाहा

Namaskar to the Famous andrenowned Mother.

475. ॐ विशुद्धि-चक्र-निलयायै स्वाहा

Namaskar to the Mother, who abides in the Vishudhi Chakra - the region at the base of the throat. Its Bija Mantra is.

476. ॐ आरक्त-वर्णायै स्वाहा

Namaskar to the Rosy-Complexioned Mother. This is Lalita's Dakini form.

477. ॐ त्रि-लोचनायै स्वाहा

Namaskar to the Three-eyed Mother, within the epithet of Dakini.

478. ॐ खट्वाङ्ग-आदि-प्रहरणायै स्वाहा

Namaskar to the Mother, as holding the foot of a cot as a weapon, in the form of Dakini.

479. ॐ वदन-एक-समन्वितायै स्वाहा

Namaskar to the Mother, as possessing one face.

480. ॐ पायस-अन्न-प्रियायै स्वाहा

Namaskar to the Mother, who is fond of milk preparation. as Dakini.She likes the Payasam in her Sattvic form of Shri Rajni Devi.

481. ॐ त्वकस्थायै स्वाहा

Namaskar to the Mother, who abides in out layer of covering the body, being the organ of touch.

482. ॐ पशु-लोक-भयङ्कर्यै स्वाहा

Namaskar to the Mother, who fills the ignorant with fear, those who have the animal state of ignorance like Asuras, and humans, who act like the animals.

483: ॐ अमृत-आदि-महा-शक्ति-संवृतायै स्वाहा

Namaskar to the Mother, surrounded by the Amrita and other Shaktis - powers. The Shaktis find their abode in the sixteen petal lotus of the vishudhi Chakra.

484. ॐ डाकिनी-ईश्वर्यै स्वाहा

Namaskar to the Mother, who is the Ruler Dakini.

485. ॐ अनाहत-अब्ज-निलयायै स्वाहा

Namaskar to the Mother, who abides in the Anahata-lotus - the heart region. It has twelve patals. Its Bijakshara is.

486. ॐ श्यामा-आभायै स्वाहा

Namaskar to the Mother, who is Dark in hue, and should be of the sixteen years of age, as a virgin.

487. ॐ वदन-द्वयायै स्वाहा

Namaskar to the Two-faced Mother, in the form of Rakini.

488. ॐ दंष्ट्रोज्ज्वलायै स्वाहा

Namaskar to the Mother, who is with Shining tusks and fangs shining like that of a boar.

489. ॐ अक्ष-माला-आदि-धरायै स्वाहा

Namaskar to the Mother, as wearing the garland of Aksha beads etc. This tree is evolved from the tears of Shiva as Hara, when Sati underwent Yogagni. Because Shiva was not invited by Daksha Prajapati in the Yajna.

490. ॐ रुधिर-संस्थितायै स्वाहा

Namaskar to the Mother, who resides in the blood cells. It is the vital blood formation in the embodied soul.

491. ॐ कालरात्रि-आदिशक्ति-उघवृतायै स्वाहा

' Namaskar to the Mother, attended by host of Shaktis - Kalaratri etc. The other Shatis are twelve in number sitting on the twelve petals of lotus.

492. ॐ स्निग्ध-उदन-प्रियायै स्वाहा

Namaskar to the Mother fond of greasy food, prepared

through the cow's milk like cream, butter and ghee including curds/yougurt and the milk preparations line candy etc.

493. ॐ राकिनी-अम्बा-स्वरूपिण्यै स्वाहा

Namaskar to the Mother, who grants boons to Mahavira like Prahlada, Dhtuva and Indra, the king of the svaregaloka.

494. ॐ महा-वीरेन्द्र-वरदायै स्वाहा

Namaskar to the Mother, assuming the form of Rakini - Amba.

495. ॐ मणिपूर-अब्ज-निलयायै स्वाहा

Namaskar to the Mother, who abides in the Manipura lotus - naval region. She is all red fearful, having Aksha Spike skull Damru in her hands. She is having three eyes.

496. ॐ वदन-त्रय-संयुतायै स्वाहा

Namaskar to the Mother, having three faces, of Brahmani Narayani and Rudrani.

497. ॐ वज्र-आदि-कायुधोपेतायै स्वाहा

Namaskar to the Mother, who is armed with the thunderbolt and other weapons. She holds Vajra--thunderbolt, Shakti missile and Danda-staff/long stick in her hands. She is attended by Damari etc. powers during the annihilation of Asuras

498. ॐ डामर्य-आदिभि-आवृतायै स्वाहा

Namaskar to the Mother, attended by Damari etc. powers.

499. ॐ रक्त-वर्णायै स्वाहा

Namaskar to the Mother, having deep -red Blood colour.

500. ॐ मासं-निष्ठायै स्वाहा

Namaskar to the Mother, presiding over flesh. Flesh is the important ingredient in one's body,which is the parts composed chiefly of skeletal muscle as distinguished from internal organs, bone, and integument

501. ॐ गुड-अन्न-प्रीत-मानसायै स्वाहा

Namaskar to the Mother, who is fond of sweet food, prepared from the juice of sugar cane.

502. ॐ समस्त-भक्त-सुखदायै स्वाहा

Namaskar to the Mother, who is conferring happiness on all her devotees.

503. ॐ लाकिनी-अम्बा-स्वरूपिण्यै स्वाहा

Namaskar to the Mother, assuming the form of the Mother Lakini. She is of the red colour She is the abode of all happiness.

504. ॐ स्वाधिष्ठान-अम्बुज-गतायै स्वाहा

Namaskar to the Mother, who is residing in the Svadhisthan lotus base of the procreation. It is above Muladhara and below the navel with six bija Varnas/ letters.

505. ॐ चतुर्वक्त्र-मनोहारायै स्वाहा

Namaskar to the Fascinating four-faced Mother.

506. ॐ शूल-आदि-आयुध-सम्पन्नायै स्वाहा

Namaskar to the Mother, who is armed with the trident and other weapons.

507. ॐ पीत-वर्णायै स्वाहा

Namaskar to the Yellow hued Mother. This is Devi's Shardiya epithet.

508. ॐ अति-गर्वितायै स्वाहा

Namaskar to the Very Proud Mother. It is Devi alone, who is of All grace, beauty and aesthetic attitude in decorating herself.

509. ॐ मेदो-निठायै स्वाहा

Namaskar to the Mother, presiding over fat, which is a normal constituent of the human body that serves the important function of storing energy as fat for metabolic demands.

510. ॐ मधुप्रीतायै स्वाहा

Namaskar to the Mother, who likes offering of honey.

511. ॐ बन्धिन्यादि-समन्वितायै स्वाहा

Namaskar to the Mother, who is attended by Bandhani and other deities.Bhadrakali, Mahamaya Yashasvini Raka and Labshthi are her associated Shaktis.

512. ॐ दध्यन्नासक्त-हृदयायै स्वाहा

Namaskar to the Mother, who is fond of food mixed with curd. She gets delighted with the food with curds for the 'Naivedya' purposes.

513. ॐ काकिनी-रूप-धारिण्यै स्वाहा

Namaskar to the Mother, who is assuming the form of Kakini. Her abode is Svadishthana.

514. ॐ मूलाधार-अम्बुज-आरूढ़ायै स्वाहा

Namaskar to the Mother, who ascends the Muladhara lotus. She is the Shabda-Sharira of four syllables from Va to Sha in the Jivatman.

515. ॐ पञ्च-वक्त्रायै स्वाहा

Namaskar to the Mother with five faces of Shri Gayatri.

516. ॐ अस्थि - संस्थितायै स्वाहा

Namaskar to the Mother, who presides over the bones of the Jivatman.

517. ॐ अङ्-कुश-आदि-प्रहरणायै स्वाहा

Namaskar to the Mother, who is armed with the elephant hook etc.

518. ॐ वरद-आदि-निषेवितायै स्वाहा

Namaskar to the Mother, who is attended by Varada and other Shaktis.

519. ॐ मुद्गौदन-आसक्त-चित्तायै स्वाहा

Namaskar to the Mother, who is fond of food mixed with pulse, known as the Moong Daal.

520. ॐ साकिनी-अम्बा-स्वरूपिण्यै स्वाहा

Namaskar to the Mother, who assumes the form of Sakini Amba. She is verily, Sarasvati, with Jnana Mudra, Lotus Vedas, and a sugar cane staff in her hands.

521. ॐ आज्ञा-चक्र-अब्ज-निलयायै स्वाहा

Namaskar to the Mother, who resides over the Ajna lotus location between two eyebrows. She abides in the Sanskrit syllables Ha to Ksha.

522. ॐ शुक्ल-वर्णायै स्वाहा

Namaskar to the White hued Mother. This is her Sattvic nature. She is white in complexion.

523. ॐ षडाननायै स्वाहा

Namaskar to the Six-faced Mother. She abides within the Kritikas, raising the Kumara Kartikeya.

524. ॐ मज्जा-संस्थायै स्वाहा

Namaskar to the Mother, presiding over the marrow, found inside the bone and flesh.

525. ॐ हंसवती-मुख्य-शक्ति-समन्वितायै स्वाहा

Namaskar to the Mother, who is attended by Hamsavati and other Mukhya -the Chief among Shaktis.

526. ॐ हरिद्रान्न-एक-रसिकायै स्वाहा

Namaskar to the Mother, who is fond of safron flavoured food.It is the 'Shardiya'- complexion of the Devi, who sees crops ready for harvest.

527. ॐ हाकिनी-रूप-धारिण्यै स्वाहा

Namaskar to the Mother assuming the form of Hakini. She holds Damru, Lotus, Aksha garland, She is having three eyes and is fond of the prepared rice with turmeric, which gives a yellow colour.

528. ॐ सहस्त्र-दल-पद्मस्थायै स्वाहा

Namaskar to the Mother residing in the thousand-petalled lotus located in the skull. It is known and revered as the 'Sahsra-dala' and/ or 'Sahsra-Ara'. She is represented by

Fifty Varnatmika Shaktis. It becomes 100 by putting the syllables/varnas in the reversed order and so on top infinity.

529. ॐ सर्व-वर्णे-उपशोभितायै स्वाहा

Namaskar to the Mother Lalita,who looks shining with Eternal brilliance. She is the Brilliant Mother with all colours.

530. ॐ सर्व-आयुध-धरायै स्वाहा

Namaskar to the Mother armed with all weapons. She holds 36 weapons as Para Shakti.

531. ॐ शुक्ल-संस्थितायै स्वाहा

Namaskar to the Mother, residing in the very essence of vital fluid at the time of procreation.

532. ॐ सर्वतोमुख्यै स्वाहा

Namaskar to the Mother, facing on every side. She is omnipresent, in all the ten directions, during the Agamic Homa.

533. ॐ सर्वौदन-प्रीत-चित्तायै स्वाहा

Namaskar to the Mother, who is fond of all kinds of food. Besidesw, the Devi Lalita is the Mother of all creation.

534. ॐ याकिनी-अम्बा-स्वरूपिण्यै स्वाहा

Namaskar to the Mother, assuming the form of the Yakini Amba. She Abides in the thousand lotus petals.

535. ॐ स्वाहायै स्वाहा

Namaskar to the Mother Svaha-an utterance when the

oblation is offered in the sacrificial fire, to invoke the Devatas and Rishis.

536. ॐ सवधायै स्वाहा

Namaskar to the Mother Svadha-an oblation offered to the deceased ancestors.

537. ॐ अमत्यै स्वाहा

Namaskar to the Mother devoid of intelligence-material existence.

538. ॐ मेधायै स्वाहा

Namaskar to the Mother Intellect, who is the Medha Shakti for being in meditating mind to receive the grace of Shri Lalita.

539. ॐ श्रुत्यै स्वाहा

Namaskar to the Mother Shruti - Veda Mata, adored as the Shri Gayatri with five faces.

540. ॐ स्मृत्यै स्वाहा

Namaskar to the Mother Smriti - Recollection and code of conduct. An epithet of Shri Sarasvati, as described in the Scriptures related to Shri Nava Durga.

541. ॐ अनुत्तमायै स्वाहा

Namaskar to the Best and Superior Mother, as none equals the Devi in intellect, prowess and manifesting all the realms, said to be fourteen.

542. ॐ पुण्य-कीर्त्यै स्वाहा

Namaskar to the Mother famed for righteousness.

543. ॐ पुण्य-लभ्यायै स्वाहा

Namaskar to the Mother, attained through righteousness.

544. ॐ पुण्य-श्रवण-कीर्तनायै स्वाहा

Namaskar to the Mother, who is the personification of Punya Shravan - listening to the holy chanting, hearing and Kirtan - praising and laudation of the Divcine Mother.

545. ॐ पुलोमज-अर्चितायै स्वाहा

Namaskar to the Mother, worshipped by Pulmoja - Indra's spouse. All this Puja made Indra possible to retrieve the Svarga, from the hands of Nahusha.

546. ॐ बन्ध-मोचन्यै स्वाहा

Namaskar to the Mother, who is the remover of bonds. She makes the aspirants progress on the path of spirituality.

547. ॐ बर्बर-अलकायै स्वाहा

Namaskar to the Curly-haired Mother.It is all wavy and interlocked .

548. ॐ विमर्श-रूपिण्यै स्वाहा

Namaskar to the Mother, who is the personification of Vimarsha - reflection, speech. It is the Shakti aspect of the Trika philosophy.

549. ॐ विद्यायै स्वाहा

Namaskar to the Mother Vidya - Knowledge. This is the Vidya related to the Agamas, and Nigamas including the allied literature for self-purification and understanding.

550. ॐ वियत्-आदि-जगत्-प्रसुवे स्वाहा

Namaskar to the Universal Mother, where ether, etc. exists. The whole creation emanates from the Akasha Tattva.

551. ॐ सर्व-व्याधि-प्रशमन्यै स्वाहा

Namaskar to the Mother, who alleviates and destroys all diseases, both physical and mental.

552. ॐ सर्व-मृत्यु-निवारिण्यै स्वाहा

Namaskarto the Mother, who dispells all death and wards of natural or accidental deaths.

553. ॐ अग्र-गण्यायै स्वाहा

Namaskar to the Mother as the First one, among all the Divinity at work for maintaining the heavenly prder in equipoise.

554. ॐ अचिन्त्य-रूपायै स्वाहा

Namaskar to the Mother, who is of unthinkable form. The human mind can not understand the multitude of forms.

555. ॐ कलि-कल्मष-नाशिन्यै स्वाहा

Namaskar to the Mother, who is the destroyer of sin caused because of the influence in the Kali-age.

556. ॐ कात्यायन्यै स्वाहा

Namaskar to the Mother Katyayani. She is sixth in the line of Shri Nava Durga.

557. ॐ काल-हन्त्र्यै स्वाहा

Namaskar to the Mother the destroyer of Mritue-the snare of death.

558. ॐ कमलाक्ष-निषेवितायै स्वाहा

Namaskar to the Mother, who is worshipped by Kamala-aksha - Nishevita, having her abode in the lotus eyes of Shri Vishnu. There is only delight and positivity.

559. ॐ ताम्बूल-पूरित-मुख्यै स्वाहा

Namaskar to the Mother, whose mouth is filled with betel leaves, including Ilaachi, Loang, etc.

560. ॐ दाडिमी-कुसुम-प्रभायै स्वाहा

Namaskar to the Mother, having the hue of pomegranate flowers.

561. ॐ मृगाक्ष्यै स्वाहा

Namaskar to the Fawn-eyed Mother. It is the beautiful sign of womanhood.

562. ॐ मोहिन्यै स्वाहा

Namaskar to the Enchanting Mother. She has the power of bewitching the Asuras, for annihilating them. It is the Mohini form of Shri Vishnu.

563. ॐ मुख्यायै स्वाहा

Namaskar to the Mother as the Chief one, with all Supermacy and dignity.

564. ॐ मृडान्यै स्वाहा

Namaskar to the Mother, as being the wife of Mrida-Parama Shiva.

565. ॐ मित्र-रूपिण्यै स्वाहा

Namaskar to the Mother as a Friend. She is friendly to the aspirants of the highest Sadhana.

566. ॐ नित्य-तृप्तायै स्वाहा

Namaskar to the Eternally-pleased Mother, who is always satisfied, and having no need to desire.

567. ॐ भक्त-निधये स्वाहा

Namaskar to the Mother, as being the Treasure house of the devotees.

568. ॐ नियन्त्रयै स्वाहा

Namaskar to the Mother being Supreme Controller.

569. ॐ निखिल-ईश्वर्यै स्वाहा

Namaskar to the Mother, who is the Ruler of all. She is everywhere. Her being the omnipresent, omniscient and omnipotent, which is All eternity.

570. ॐ मैत्र्यादि-वासना-लभ्यायै स्वाहा

Namaskar to the Mother, who is attained by the cultivation of 'Maitri' etc. - friendship, compassion, complacency and indifference.

571. ॐ महा-प्रलय-साक्षिण्यै स्वाहा

Namaskar to the Mother, who is witness to the Great Dissolution.

572. ॐ परायै-शक्तयै स्वाहा

Namaskar to the Mother as the Supreme energy.

573. ॐ परायै-निष्ठायै स्वाहा

Namaskar to the Mother, who is the Supreme end. It is the climax of the higher knowledge,inviting intuition and receiving it as the grace of Shri Lalita.

574. ॐ प्रज्ञान-घन-रूपिण्यै स्वाहा

Namaskar to the Mother, having the Concentrated knowledge, based on Prajna, which is intuitive faculty.

575. ॐ माध्वी-पान-आलसायै स्वाहा

Namaskar to the Mother, who has become Introvert by drinking wine, derived from Honey-the elixir of life.

576. ॐ मत्तायै स्वाहा

Namaskar to the Ego-conscious state of Mother. It is divine madness filled with ecstacy.

577. ॐ मातृका-वर्ण-रूपिण्यै स्वाहा

Namaskar to the Mother in the form of Matrika- letter from A to Ksha, of the Vedic Varnamala.

578. ॐ महा-कैलास-निलयायै स्वाहा

Namaskar to the Mother, who resides in the great Kailasa mountain, the abode of Shiva and Shivani.

579. ॐ मृणाल-मृदु-दोर्लतायै स्वाहा

Namaskar to the Mother, whose creeper-like arms are soft as the lotus stem.

580. ॐ महनीनायै स्वाहा

Namaskar to the Illustrious Mother. She is greatest of all the Devis, within the Shakti tradition.

581. ॐ दया-मूर्त्यै स्वाहा

Namaskar to the Mother, who is the very self of Compassion.

582. ॐ महा-साम्राज्य-शालिन्यै स्वाहा

Namaskar to the Mother, who is Resplendent with great and wide dominion.

583. ॐ आत्म-विद्यायै स्वाहा

Namaskar to the Mother, who is Atmavidya - the Knowledge of Self, adored through the Upanioshadic treatises.

584. ॐ महा-विद्यायै स्वाहा

Namaskar to the Mother, who is Mahavidya - the Exalted Knowledge. It is the first epithet of Shri Bhavani.

585. ॐ श्री-विद्यायै स्वाहा

Namaskar to the Mother, who is Shri Vidya - the Supreme Knowledge, assopciated with the Puja of Shri Raja Rajeshvariu,Tripura Sundari.

586. ॐ काम-सेवितायै स्वाहा

Namaskar to the Mother, who is attended by Kama - the bodiless one (or god of love).

587. ॐ श्री-षोडशाक्षरी-विद्यायै स्वाहा

Namaskar to the Mother, who is herself the knowledge of Sri Shodashakshari - the Sixteen syllabled formula of Shri Vidya. The word Shri is added by Shri Guru himself.

588. ॐ त्रि-कूटायै स्वाहा

Namaskar to the Three-peaked Mother of Vaghbhava and other kutas. These are Adi Kuta, Madhya Kuta and Shakti Kuta.

589. ॐ काम-कोटिकायै स्वाहा

Namaskar to the Mother, as having the spirit of Kama-Kotika, as Shri Lalita is not different from Shiva Tattva.

590. ॐ कटाक्ष-किङ्करी-भूत-कमला-कोटि-सेवितायै स्वाहा

Namaskar to the Mother, who is attended by millions of Kamalas the Devi of wealth,prosperity and fortune subdued by her glances.

591. ॐ शिरः स्थितायै स्वाहा

Namaskar to the Mother, who resides in the head. This is related to the Shadnyasa of the Agamic nature.

592. ॐ चन्द्र-निभायै स्वाहा

Namaskar to the Moon-like Mother. This is the celestial luminosity seen and appreciat6e4de by the humans.

593. ॐ भालस्थायै स्वाहा

Namaskar to the Mother, who resides in the forehead. This is the pituary gland, known as the Third eye by the Yogis.

594. ॐ इन्द्रधनुष्-प्रभायै स्वाहा

Namaskar to the Rainbow-hued Mother of seven colours.

595. ॐ हृदय-स्थायै स्वाहा

Namaskar to the Mother, who resides in the heart region,as said by Shri Krishna in the Bhagwadgita.

596. ॐ रवि-प्रख्यायै स्वाहा

Namaskar to the Mother, who resembles the sun, as the primary spource of light and heat.

597. ॐ त्रिकोणान्तर-दीपिकायै स्वाहा

Namaskar to the Mother, who resides as light in the triangle. This is the Mula Trikona od the Shri Yantra/Chakra.

598. ॐ दाक्षायण्यै स्वाहा

Namaskar to the Mother, the Daughter of Daksha. She did assume the form of the Dakshayaniya Homa/Yajnas.

599. ॐ दैत्य-हन्त्र्यै स्वाहा

Namaskar to the Mother, who is the Slayer of Daitya - Bhandasura, in the form of Lalita Devi.

600. ॐ दक्ष-यज्ञ-विनाशिन्यै स्वाहा

Namaskar to the Mother, who is the Destroyer of the sacrifice of Daksha - Prajapati. This was her Sati incarnation.

601. ॐ दरान्दोलित-दीर्घस्थायै स्वाहा

Namaskar to the Mother, moving slowly with large eyes. That eyes shower the grace in the form of mercy.

602. दर-हासोज्जवलन् मुख्यै स्वाहा

Namaskar to the Mother, whose face shines with smiles. It has a very charming look, enchanting the minds of the great Tapasvis.

603. ॐ गुरु-मूर्त्यै स्वाहा

Namaskar to the Mother, who assumes the form of a teacher. She herself teaches the procedure of Archana and Homa, Yajna and the Agnihotras.

604. ॐ गुण-निधेये स्वाहा

Namaskar to the Mother, who is the treasure house of qualities.

605. ॐ गो-मात्रे स्वाहा

Namaskar to the Mother of Kine. She is radiance, thunderbolt, fire, truth and Vak-the mother of speech.

606. ॐ गुह-जन्म-भुवे स्वाहा

Namaskar to the Mother of Guha-Subrahmanya. Who is Kumara Kartikeya, the killer of the Tarkasura.

607. ॐ देवेश्यै स्वाहा

Namaskar to the Mother, who is the Ruler of gods.

608. ॐ दण्ड-नीतिस्थायै स्वाहा

Namaskar to the Mother, who dwells in justice.

609. ॐ दहराकाश-रूपिण्यै स्वाहा

Namaskar to the Mother, who is like the small space in the heart.

610. ॐ प्रतिपन्-मुख्य-राकान्त-तिथि-मण्डल-पूजितायै स्वाहा

Namaskar to the Mother, who is worshipped on the group of 'Tithis'—from Pratipada to Purnima, the cause of the Panchadashakshari Mantra.

611. ॐ कला-आत्मिकायै स्वाहा

Namaskar to the Mother in the form of Kala-the lunar digit, which are fifteen in number.

612. ॐ कला-नाथाय स्वाहा

Namaskar to the Ruling Mother Kala. As she governs all the digital nature of the Moon.

613. ॐ काव्य-आलाप-विनोदिन्यै स्वाहा

Namaskar to the Mother, who is Sporting with the poetical speech.

614. ॐ सचामर-रमा-वाणी-सव्य-दक्षिण-सेवितायै स्वाहा

Namaskar to the Mother, who is attended on either side by Lakshmi and Sarasvati bearing Chamaras, in their hands.

615. ॐ आदि-शक्त्यै स्वाहा

Namaskar to the Primordial Mother of Energy revered as the Adi- Shakti, Devi Bhattarika.

616. ॐ अमेयायै स्वाहा

Namaskar to the Immeasurable Mother. No mathematical procedure can measure the Divi's limits, as there is no end to it.

617. ॐ आत्मने स्वाहा

Namaskar to the Mother-Self in manifestation and progression.

618. ॐ परमायै स्वाहा

Namaskar to the Supreme Mother. The Mother of all the Devatas and Shaktis.

619. ॐ पावन-आकृतये स्वाहा

Namaskar to the Mother of pure form she purifies the whole universal consciousness, through her mere glance.

620. ॐ अनेककोटिब्रह्माण्डजनन्यै स्वाहा

Namaskar to the Mother, who is the creator of many Crores of worlds. These are all celestial locations of the elliptical shape.

621. ॐ दिव्य-विग्रहायै स्वाहा

Namaskar to the Divinely-shaped Mother. It is subtle, pure consciousness.

622. ॐ क्लीं-कार्यै स्वाहा

Namaskar to the Mother, who is the creator of the syllable 'Klim'. It is the Bija of Kameshvara and Kameshvari.

623. ॐ केवलायै स्वाहा

Namaskar to the Absolute Mother, who is one and Only one in the universe.

624. ॐ गुह्यायै स्वाहा

Namaskar to the Mother of secrecy. It is all hidden, occult and known to the Togis of the highest order.

625. ॐ कैवल्य-पद-दायिन्यै स्वाहा

Namaskar to the Mother, who is the bestower of the solitary abode. That is the state of Absoluteness, which bears no numerical sign.

626. ॐ त्रि-पुरायै स्वाहा

Namaskar to the Tripura Mother. Shyri is adored as Bala Tripura Sundari etc. It is also known asTriputi,inj the Panchastavi scripture. It is Bhu Bhuvah Svaha, also the Sun, moon and fire, Ida, Pingala and sushumna, Kali Lakshmi and Sarasvati.

627. ॐ त्रि-जगत्-वन्द्यायै स्वाहा

Namaskar to the Mother, who is adored by the three worlds of the physical terrestrial and transcendental nature and realms.

628. ॐ त्रि-मूर्त्यै स्वाहा

Namaskar to the Mother Trimurti. These arte Brahma, Vishnu, Maheshvara, Vama Jyeshtha Raudri, Iccha Krioya Jnana and other realms, colurs and formation, It is Triadic in formation.

629. ॐ त्रिदशेश्वर्यै स्वाहा

Namaskar to the Mother Sovereign of the thirty Ganas of gods.

630. ॐ त्रि-अक्षर्यै स्वाहा

Namaskar to the Three syllabled Mother, which is A U M.

631. ॐ दिव्य गन्धाढ्यायै स्वाहा

Namaskar to the Mother, who is condoned with the divine perfume as Gandham. Adhya means a connectivity with everything sentient and insentient.

632. ॐ सिन्दूर-तिलकाञ्चितायै स्वाहा

Namaskar to the Mother, who is adorned with Vermilion mark on her forehead. It is visible shining mark, representing valour, strength and determination.

633. ॐ उमायै स्वाहा

Namaskar to the Mother Uma, the daughter of Himavan and Mena.

634. ॐ शैलेन्द्र-तनयायै स्वाहा

Namaskar to the Mother, who is the Daughter of the King of mountains. Uma is wedded with Shankara.She assumed the form of Uma,after entering into the Yogagni. It is she,who appeared as Vitasta river in Kashmir.

635. ॐ गौर्यै स्वाहा

Namaskar to the Mother Gauri. She is sevenmth in the line of Nava Durgas.

636. ॐ गन्धर्व-सेवितायै स्वाहा

Namaskar to the Mother who is attended by the Gandharavas—the celestial musicians.

637. ॐ विश्व-गर्भायै स्वाहा

Namaskar to the Mother, who has the Universe in Her womb. She is thus adored as vishvagarbha.

638. ॐ स्वर्ण-गर्भायै स्वाहा

Namaskar to the Mother, who has the Golden womb or Hiranyagarbha.

639. ॐ अवरदायै स्वाहा

Namaskar to the Mother, who does not bestow grace on the unholy persons.

640. ॐ वाक्-अधीश्वर्यै स्वाहा

Namaskar to the Mother, who is the Ruler of Speech.

641. ॐ ध्यान-गम्यायै स्वाहा

Namaskar to the Mother, who can be attained by meditation.

642. ॐ अपरि-च्छेदायै स्वाहा

Namaskar to the Unlimited Mother. There is limitation of time, space and situation she presides over the Time, which is eternal. Namaskar to the Mother, who grants knowledge of Vedas and Agamas.

643. ॐ ज्ञानदायै स्वाहा

Namaskar to the Mother, whose body is the personification of knowledge.

644. ॐ ज्ञान-विग्रहायै स्वाहा

Namaskar to the Mother, who can be known through all the processes of Vedanta.

645. ॐ सर्व-वेदान्त-संवेद्यायै स्वाहा

Namaskar to the Mother, who can be known through all the processes of Vedanta.

646. ॐ सत्य-आनन्द-स्वरूपिण्यै स्वाहा

Namaskar to the Mother, who is of the form of existence and bliss.

647. ॐ लोपामुद्रा-अर्चितायै स्वाहा

Namaskar to the Mother, who is worshipped by Lopamudra- the consort of the Rishi Agastya.

648. ॐ लीला-क्लृप्त-ब्रह्माण्ड-मण्डलायै स्वाहा

Namaskar to the Mother, who formed the world systems as it were in her sport, just like the mirror though small can absorb multi forms within it.

649. ॐ अदृश्यायै स्वाहा

Namaskar to the invisible Mother. Beyond inference and perception.

650. ॐ दृश्यरहितायै स्वाहा

Namaskar to the Perceptive Mother. It is all empirical functions and formations.

651. ॐ विज्ञात्र्यै स्वाहा

Namaskar to the Mother, who Transcends the knowable of empirical existence.

652. ॐ वेद्य-वर्जितायै स्वाहा

Namaskar to the mother, as nothing extra or additional is to be known about her presence.

653. ॐ योगिन्यै स्वाहा

Namaskar to the Mother, who is Yogini—the practitioner of Yoga of the celestial nature.

654. ॐ योगदायै स्वाहा

Namaskar to the Mother, who is the bestower of Yoga.

655. ॐ योग्यायै स्वाहा

Namaskar to the Supremely suitable Mother.

656. ॐ योगानन्दायै स्वाहा

Namaskar to the Mother, who is the Bliss of Yoga.

657. ॐ युगन्धरायै स्वाहा

Namaskar to the Mother, who is the Bearer of the Yoke.

658. ॐ इच्छाशक्ति-ज्ञानशक्ति-क्रियाशक्ति-स्वरूपिण्यै स्वाहा

Namaskar to the Mother, who is the very nature of Iccha- - will power, Jnana-knowledge with wisdom power and Kriya—the action power.

659. ॐ सर्व-आधारायै स्वाहा

Namaskar to the Mother, the Supporter of all.

660. ॐ सुप्रतिष्ठायै स्वाहा

Namaskar to the Well established and supremely admired as the Divine Mother.

661. ॐ सद्-असद्-रूप-धारिण्यै स्वाहा

Namaskar to the Mother, who is the form of being and non-being.

662. ॐ अष्-मूर्त्यै स्वाहा

Namaskar to the Mother having Eight forms. These Ashta Murtis are the Ashta Siddhis—Lakshmi, Medha, Dhara, Pushti Gauri, Tushti, Prabha and Dhriti, according to the Sapta-Shati.

663. ॐ अजा-जेत्र्यै स्वाहा

Namaskar to the Mother, pure intelligence in the conqueror of the Avidyas-the ignorance.

664. ॐ लोक-यात्रा-विधायिन्यै स्वाहा

Namaskar to the Mother, who Directs the course of the worlds of fourteen realms.

665. ॐ ब्राह्मयै स्वाहा

Namaskar to the Solitary one Mother. She is only One, the Absolute Empress of the Triple works, with different realms and realities.

666. **ॐ भूम-रूपायै स्वाहा**

Namaskar to the Mother who is the self of Bhuma - an aggregate of all that exists.

667. ॐ निर्द्वैतायै स्वाहा

Namaskar to the Mother, who is without duality. It is the Vedantic understanding of Devi's existence.

668. ॐ द्वैत-वर्जितायै स्वाहा

Namaskar to the Mother, who transcends duality. There is notrace of duality in any form or thought, including speech and other actions.

669. ॐ अन्नदायै स्वाहा

Namaskar to the Mother, who is the Giver of food. She is Annapurna Devi, creating anna as the Shakambari Devi.

670. ॐ वसुदायै स्वाहा

Namaskar to the Mother, who is the Giver of wealth.

671. ॐ वृद्धायै स्वाहा

Namaskar to the oldest Mother.

672. ॐ ब्रह्म-आत्म-एक्य-स्वरूपिण्यै स्वाहा

Namaskar to the Mother, who is the union of Brahman and Atman.

673. ॐ बृहत्यै स्वाहा

Namaskar to the Great Mother.

674. ॐ ब्राह्मण्यै स्वाहा

Namaskar to the Mother Brahmani - medicinal plant

675. ॐ ब्राह्मयै स्वाहा

Namaskar to the Mother Brahmi - the consort of Brahma.

676. ॐ ब्रह्मानन्दायै स्वाहा

Namaskar to the Mother, who is the Bliss of Brahman.

677. ॐ बलि-प्रियायै स्वाहा

Namaskar to the Mother, who likes sacrifice.

678. ॐ भाषा-रूपायै स्वाहा

Namaskar to the Mother Language - the Mother tongue.

679. ॐ बृहत्-सेनायै स्वाहा

Namaskar to the Mother, who is with Mighty arms.

680. ॐ भाव-अभाव-विवर्जितायै स्वाहा

Namaskar to the Mother, who is devoid of the positive and negative entities.

681. ॐ सुख-आराध्यायै स्वाहा

Namaskar to the Mother, who can be Easily worshipped.

682. ॐ शुभकर्यै स्वाहा

Namaskar to the Mother, who always does Good.

683. ॐ शोभनायै-सुलभायै-गत्यै स्वाहा

Namaskar to the Mother, who can be easily attained by the Right approach.

684. ॐ राज-राजेश्वर्यै स्वाहा

Namaskar to the Mother Rajarajeshwari - the Supreme Sovereign King.

685. ॐ राज्य-दायिन्यै स्वाहा

Namaskar to the Mother the Bestower of kingdom.

686. ॐ राज्य-वल्लभायै स्वाहा

Namaskar to the Mother, who is Delighted in dominion of states.

687. ॐ राजत्-कृपायै स्वाहा

Namaskar to the Mother, whose Mercy is Superb.

688. ॐ राजपीठ-निवेशित-निज-आश्रितायै स्वाहा

Namaskar to the Mother, whose dependants are established in thrones.

689. ॐ राज्य-लक्ष्म्यै स्वाहा

Namaskar to the Mother Rajyalakshami - the State wealth.

690. ॐ कोश-नाथाय स्वाहा

Namaskar to the Mother, who is the Mistress of Royal treasury.

691. ॐ चतुरङ्ग-बलेश्वर्यै स्वाहा

Namaskar to the Mother, Who is the Supreme Commander of Chaturanga forces-cavalry, elephants, chariots and infantry.

692. ॐ साम्राज्य-दायिन्यै स्वाहा

Namaskar to the Mother, Bestower of empire.

693. ॐ सत्य-सन्ध्यायै स्वाहा

Namaskar to the Mother, who is Devoted to truth.

694. ॐ सागर-मेखलायै स्वाहा

Namaskar to the Mother, who is Girdled by Ocean.

695. ॐ दीक्षितायै स्वाहा

Namaskar to the Initiated Mother.

696. ॐ दैत्य-शमन्यै स्वाहा

Namaskar to the Mother the Controller of Daityas - Bhandasura etc.

697. ॐ सर्व-लोक-वशंकर्यै स्वाहा

Namaskar to the Mother, who Subjugates all the worlds.

698. ॐ सर्वार्थ-दात्र्यै स्वाहा

Namaskar to the Mother, who Bestows all objects.

699. ॐ सावित्र्यै स्वाहा

Namaskar to the Mother Savitri - the Solar energy.

700. ॐ सत्-चित्-आनन्द-रूपिण्यै स्वाहा

Namaskar to the Mother, who is Existence, consciousness and bliss.

701. ॐ देश-काल-अपरिच्छिन्नायै स्वाहा

Namaskar to the Mother, who is Unlimited by space and time.

702. ॐ सर्वगायै स्वाहा

Namaskar to the Omnipresent Mother.

703. ॐ सर्व-मोहिन्यै स्वाहा

Namaskar to the All-bewildering Mother.

704. ॐ सरस्वत्यै स्वाहा

Namaskar to the Mother Sarasvati.

705. ॐ शास्त्र-मय्यै स्वाहा

Namaskar to the Mother Scripture.

706. ॐ गुहा-अम्बायै स्वाहा

Namaskar to the Mother Cavity-in holes of the Earth

707. ॐ गुह्य-रूपिण्यै स्वाहा

Namaskar to the Mother, who is having the Secret form.

708. ॐ सर्व-उपाधि-विनिर्मुक्तायै स्वाहा

Namaskar to the Mother, who is Free from all limitations.

709. ॐ सदा-शिव-पतिव्रतायै स्वाहा

Namaskar to the Mother, who has vowed that Shiva alone is Her Spouse.

710. ॐ सम्प्रदायैश्वर्यै स्वाहा

Namaskar to the Mother, who is the Primal tradition, seen intheagamic Homas and Vedic Agni Hotras.

711. ॐ साधुने स्वाहा

Namaskar to the Mother with excellent deed.

712. ॐ यै स्वाहा

Namaskar to the Mother 'I' - the fourth vowel or transcendental state.

713. ॐ गुरुमण्डल-रूपिण्यै स्वाहा

Namaskar to the Mother, who is in formative aspect of the Spiritual teachers.

714. ॐ कुल-उत्तीर्णाय स्वाहा

Namaskar to the Mother, who has transcended the group of senses, which are adored as the Kula, in the Shaivistic tradition.

715. ॐ भग-आराध्यायै स्वाहा

Namaskar to the Mother, who is worshipped in the sun, within the solar system.

716. ॐ मायायै स्वाहा

Namaskar to the Mother Maya - the Supreme power of Creativity.

717. ॐ मधुमत्यै स्वाहा

Namaskar to the Mother Madhumati- river. Thye water of that river resembles nectarine like honey.

718. ॐ मह्यौ स्वाहा

Namaskar to the Mother Earth. It is seen and is exposed to the human eye.

719. ॐ गण-अम्बायै स्वाहा

Namaskar to the Mother of followers of Shiva and Ganesha.

720. ॐ गुह्यकाराध्यायै स्वाहा

Namaskar to the Mother, who is worshipped in the Secret place.

721. ॐ कोमल-अङ्गायै स्वाहा

Namaskar to the Tender-limbed Mother, which isdelicate and pleasing to the eyes.

722. ॐ गुरु-प्रियायै स्वाहा

Namaskar to the Mother to whom the Guru is very dear. She attaches the superhuman status to the Guru, with the accumulated and genuine knowledge.

723. ॐ स्वतंत्रायै स्वाहा

Namaskar to the Independent Mother.

724. ॐ सर्व-तंत्रेश्यै स्वाहा

Namaskar to the Mother, who is the Ruler of all the Tantras - being sixty four in number.

725. ॐ दक्षिणामूर्ति-रूपिण्यै स्वाहा

Namaskar to the Mother in the form of Dakshinamurti, for the sake of imparting knowledge to the Pancha Devatas, as per the Smarta tradition.

726. ॐ सनकादि-समाराध्यायै स्वाहा

Namaskar to the Mother to whom Sanaka Santan, sanandana and Sanata Kumara and other (Gurus) worship.

727. ॐ शिव-ज्ञान-प्रदायिन्यै स्वाहा

Namaskar to the Mother, who imparts the Supreme knowledge of Shivam higher aspect of Reality, through Yoga.

728. ॐ चित्-कलायै स्वाहा

Namaskar to the Mother Chitakala - Consciousness aspect of Reality.

729. ॐ आनन्द-कलिकायै स्वाहा

Namaskar to the Mother, who is the Bud of bliss.

730. ॐ प्रेम-रूपायै स्वाहा

Namaskar to the Affectionate Mother.

731. ॐ प्रियङ्कर्यै स्वाहा

Namaskar to the Mother, who is the cause of affection.

732. ॐ नामपरायण-प्रीतायै स्वाहा

Namaskar to the Mother, who gets delighted in the repetition of Her names.

733. ॐ नन्दि-विद्यायै स्वाहा

Namaskar to the Mother, who is the Vidya aspect worshipped by Nandi.It is the Bhavani Sahsranama, imparted by Mahadeva, at the Kailasa mountain.

734. ॐ नटेश्वर्यै स्वाहा

Namaskar to the Mother, who is the consort of the Dancer Nataraja.

735. ॐ मिथ्या-जगत्-अधिष्ठानायै स्वाहा

Namaskar to the Mother, who is the Basis of the illusory Universe.

736. ॐ मुक्ति-दायै स्वाहा

Namaskar to the Mother, who grants salvation.

737. ॐ मुक्ति-रूपिण्यै स्वाहा

Namaskar to the Mother in the form of salvation.

738. ॐ मिथ्या-जगत्-अधिष्ठानायै स्वाहा

Namaskar to the Mother, who is fond of the rhythmic dance. This dance was taught and performed by Shiva. It transcends the Tandava and Ananda Nritya.

739. ॐ लयकर्यै स्वाहा

Namaskar to the Mother, who causes absorption.

740. ॐ लज्जायै स्वाहा

Namaskar to the Mother Modesty.

741. ॐ रम्भा-आदि-वन्दितायै स्वाहा

Namaskar to the Mother, who is adored by Rambha and other heavenly damsels.

742. ॐ भव-दाव-सुधा-वृष्टयै स्वाहा

Namaskar to the Mother in the form of 'Rain' in the form of nectar, falling in the forest fire of the worldly existence.

743. ॐ पापारण्य-दावानलायै स्वाहा

Namaskar to the Mother Forest Fire, who consumes the wood land of sins.

744. ॐ दौर्भाग्य-तूल-वातुलायै स्वाहा

Namaskar to the Mother, who drives away want and misfortune like whirlwind.

745. ॐ जरा-ध्वान्त-रवि-प्रभायै स्वाहा

Namaskar to the Mother functioning as the Sun beam, which dispells darkness and dismay.

746. ॐ भाग्याब्धि-चन्द्रिकायै स्वाहा

Namaskar to the Mother Moon beam, which is the Ocean of good fortune.

747. ॐ भक्त-चित्त-केकि-घनाघनायै स्वाहा

Namaskar to the Mother cloud, who continuously nourishes the consciousness of her devotees.

748. ॐ रोग-पर्वत-दम्भोलये स्वाहा

Namaskar to the Mother Thunderbolt, which destroys the mountain of diseases.

749. ॐ मृत्यु-दारु-कुठारिकायै स्वाहा

Namaskar to the Mother Axe, that cuts down the tree of death.

750. ॐ महेश्वर्यै स्वाहा

Namaskar to the Mother Maheshvari- the Sovereign Supreme, the controlling shakti of Kali, Lakshmi and Sarasvati.

751. ॐ महा-काल्यै स्वाहा

Namaskar to the Mother Maha-Kali.

752. ॐ महा-ग्रासायै स्वाहा

Namaskar to the Mother, who is Great devourer, who consumes every thing like Varahi.

753. ॐ महाशनायै स्वाहा

Namaskar to the Mother, who consumes everything.

754. ॐ अपर्णायै स्वाहा

Namaskar to the Mother Aparna - who does not take even a leaf.

755. ॐ चण्डिकायै स्वाहा

Namaskar to the Mother Chandika - ferocious one.

756. ॐ चण्ड-मुण्ड-असुर-निषूदन्यै

Namaskar to the Mother chandika, who is the Destroyer of Chanda and Munda Asuras.

757. ॐ क्षर-अक्षर-आत्मिकायै स्वाहा

Namaskar to the Perishable and Imperishable objects, which find that nature, because of the Mother Lalita.

758. ॐ सर्व-लोकेश्यै स्वाहा

Namaskar to the Mother, who is the Ruler of all the worlds.

759. ॐ विश्व-धारिण्यै स्वाहा

Namaskar to the Mother, who is the Supporter of the universe.

760. ॐ त्रिवर्ग-दात्र्यै स्वाहा

Namaskar to the Mother, who is the Giver of three objects of desire.

761. ॐ सुभगायै स्वाहा

Namaskar to the Mother of Good fortune.

762. ॐ त्र्यम्बकायै स्वाहा

Namaskar to the Mother Tryambaka - the three-eyed. The three eyes are the Sun, Moon and Fire.

763. ॐ त्रिगुण-आत्मिकायै स्वाहा

Namaskar to the Mother, who has three attributes of Sattva, Rajas and Tamas.

764. ॐ स्वर्ग-अपवर्ग-दायै स्वाहा

Namaskar to the Mother, who bestows heaven and salvation.

765. ॐ शुद्धायै स्वाहा

Namaskar to the Pure, stainless, immutable and holy Mother.

766. ॐ जपा-पुष्प-निभा-आकृतये स्वाहा

Namaskar to the Mother, whose body is that of the hibiscus flower - China rose.

767. **ॐ ओजोवत्यै स्वाहा**

Namaskar to the Mother Ojovati- the Vitality.

768. **ॐ द्युति-धरायै स्वाहा**

Namaskar to the Mother, who is the Bearer of brilliance.

769. **ॐ यज्ञ-रूपायै स्वाहा**

Namaskar to the Mother Sacrifice, in the form of Yajna.This is Lalita Devi's Vaishnavi Shakti, as Yajna is the name of Vishgnu in the Vedas.

770. **ॐ प्रिय-व्रतायै स्वाहा**

Namaskar to the Mother, who is fond of lovely and intended vows, which brings peace of mind.

771. **ॐ दुराराध्यायै स्वाहा**

Namaskar to the Mother, who can be worshipped only with great difficulty.

772. **ॐ दुराधर्षायै स्वाहा**

Namaskar to the Mother Resistance. She contains every thing within its bosom.

773. **ॐ पाटली-कुसुम-प्रियायै स्वाहा**

Namaskar to the Mother, to whom Patali Kusum of the rosy colour is very dear.

774. **ॐ महत्यै स्वाहा**

Namaskar to the Mother, who exceeds every thing which is subject to measurement.

775. **ॐ मेरु-निलयायै स्वाहा**

Namaskar to the Mother, who resides on the mount Meru.

776. ॐ मन्दार-कुसुम-प्रियायै स्वाहा

Namaskar to the Mother, to whom the 'Mandara' flowers are very dear.

777. ॐ वीर-आराध्यायै स्वाहा

Namaskar to the Mother, who is worshipped by Warriors.

778. ॐ विराट-रूपायै स्वाहा

Namaskar to the Macro-form of the Mother, through IshvaraTattva.

779. ॐ विरजसे स्वाहा

Namaskar to the Mother, who is full of effulgence, to be seen everywhere and any direction.

780. ॐ विश्वतो-मुख्यै स्वाहा

Namaskar to the Mother, whose face is around the universe. She can be meditated upon at any time and at any direction.

781. ॐ प्रत्यक्-रूपायै स्वाहा

Namaskar to the Mother, who is seen visually through perception.

782. ॐ पराकाशायै स्वाहा

Namasskar to the Supreme Mother, in the form of space or beyond the Ether.

783. ॐ प्राण-दायै स्वाहा

Namaskar to the Mother, the giver of vital breath.

784. ॐ प्राण-रूपिण्यै स्वाहा

Namaskar to the Mother, in the form of Vital breath.

785. ॐ मार्ताण्डभैरवाराध्यायै स्वाहा

Namaskar to the Mother, who has been adored by the Martanda--Bhairva - the Solar system.

786. ॐ मन्त्रिणी-न्यस्त-राज्य-धुरे स्वाहा

Namaskar to the Mother, who has entrusted her kingdom to Mantrini - the Mantra force or the divinity within the Mantrkm utterances.

787. ॐ त्रि-पुरेश्यै स्वाहा

Namaskar to the Mother Tripureshi -the Sixteen-petalled Sarva-Asha Paripurak Chakra of Shri Yantra.

788. ॐ जयत्-सेनानै स्वाहा

Namaskar to the Mother, who has got victorious army.

789. ॐ निःत्रैगुण्यायै स्वाहा

Namaskar to the Mother, who is devoid of the three qualities.

790. ॐ पर-अपरायै स्वाहा

Namaskar to the Highest and the Lowest in any formation of the Motherhood.

791. ॐ सत्य-ज्ञान-आनन्द-रूपायै स्वाहा

Namaskar to the True, Wise and Blissful Mother.

792. ॐ साम-रस्य परायणायै स्वाहा

Namaskar to the Mother of Harmony, who is deeply interested in the unchanging unity of Jiva and Shiva.

793. ॐ कपर्दिन्यै स्वाहा

Namaskar to Her, who is the Consort of Kapardin (Shiva)—the sanctifier of the water flow of Ganga.Heis having the matted hair, which is thyeabode of Ganga fall from the heavens.

794. ॐ कला-मालायै स्वाहा

Namaskar to the Mother-craft, having garlanded the sixty four arts.

795. ॐ काम-दुधे स्वाहा

Namaskar to the Mother Kamadhenu - the cow of plenty.

796. ॐ काम-रूपिण्यै स्वाहा

Namaskar to the Mother Desire.

797. ॐ कला-निधये स्वाहा

Namaskar to the Mother Treasure of liberal arts and physical sciences, including Yoga.

798. ॐ काव्य-कलायै स्वाहा

Namaskar to the Mother Poetics.

799. ॐ रस-ज्ञायै स्वाहा

Namaskar to the Mother Drama, exhibiting the ninerasas or sentiments-as love, heroism, pity, wonder, humour, fear disgust, terror and serenity.(Vide Sanskrit-English dictionary.

800. ॐ रस-शेवधये स्वाहा

Namaskar to the Mother, who is the treasure house of Rasa-the emotive expressions of sentiments.

801. ॐ पुष्टायै स्वाहा

Namaskar to the Mother Nourishment.

802. ॐ पुरातनायै स्वाहा

Namaskar to the Ancient Mother.

803. ॐ पूज्यायै स्वाहा

Namaskar to the Mother, who is revered by all.

804. ॐ पुष्करायै स्वाहा

Namaskar to the Lotus Mother.

805. ॐ पुष्कर-ईक्षणायै स्वाहा

Namaskar to the Lotus-eyed Mother.

806. ॐ परस्मै ज्योतिषे स्वाहा

Namaskar to the Mother of Supreme Light.

807. ॐ परस्मै धाम्ने स्वाहा

Namaskar to the Mother of Supreme abode.

808. ॐ परम्-आणवे स्वाहा

Namaskar to the Mother found in Supreme atom.

809. ॐ परात्परायै स्वाहा

Namaskar to the Superior most Supreme Mother.

810. ॐ पाशहस्तायै स्वाहा

Namaskar to the Mother bearing a noose in her hand.

811. ॐ पाशहन्त्र्यै स्वाहा

Namaskar to the Mother, who is herself the Destroyer of noose.

812. ॐ पर-मंत्र-विभेदिन्यै स्वाहा

Namaskar to the Mother, who destroys the hostile spells of magic.

813. ॐ मूर्तायै स्वाहा

Namaskar to the Mother Form - manifest universe.

814. ॐ अमूर्तायै स्वाहा

Namaskar to the Formless Mother.

815. ॐ अनित्य-तृप्तायै स्वाहा

Namaskar to the Mother, who is not satisfied with the perishable ingredients, asoffered during Yajnas.

816. ॐ मुनि-मानस-हंसिकायै स्वाहा

Namaskar to the Mother Swan of the Manasa take of the mind of Muni.

817. ॐ सत्यव्रतायै स्वाहा

Namaskar to the Mother of fixed vows, baswed on purity and truthfulness.

818. ॐ सत्य-रूपायै स्वाहा

Namaskar to the Mother Reality, as the Shakti Tattva stands for Vimarsha,along wioth Prakasha of Shiva.

819. ॐ सर्वान्तयर्-यामिन्यै स्वाहा

Namaskar to the Mother pervading in the inner recesses of all hearts.

820. ॐ सत्यै स्वाहा

Namaskar to the Mother Satyavati, the Vimarshini Shakti with the Prakasha of Shiva, including the three Gunas of Prakriti

821. ॐ ब्रह्माण्यै स्वाहा

Namaskar to the Mother Brahmani - Creative Shakti of Brahma. It is the Divine Mother, who brings the creator of the animate and inanimate realms, under her own authority.

822. ॐ ब्रह्मणे स्वाहा

Namaskar to the Mother Brahman - Supreme Self, the creator of the Tantrik Ratri Sukta, and the Rishi of the Nava Durga, as visualized by him.

823. ॐ जनन्यै स्वाहा

Namaskar to the Mother - the Creator of the whole Universe. She does it so, creating from the Primordial matter to the individual souls.

824. ॐ बहु-रूपायै स्वाहा

Namaskar to the Mother in manifold forms.

825. ॐ बुध-अर्चितायै स्वाहा

Namaskar to the Mother, who is adored by the wise.

826. ॐ प्रसवित्र्यै स्वाहा

Namaskar to the Creative Mother.

827. ॐ प्रचण्डायै स्वाहा

Namaskar to the Wrathful Mother.

828. ॐ आज्ञायै स्वाहा

Namaskar to the Mother Command- Supreme dictates.

829. ॐ प्रतिष्ठायै स्वाहा

Namaskar to the Mother Foundation of the whole universe.

830. ॐ प्रकट-आकृतये स्वाहा

Namaskar to the Mother Obvious in form. She is apparent and makes the aspirants see her formations. This is purely the grace of Lalita.

831. ॐ प्राण-ईश्वर्यै स्वाहा

Namaskar to the Mother as Lord of vital force, and human organism with respective senses.

832. ॐ प्राण-दात्र्यै स्वाहा

Namaskar to the Mother as Nourisher of senses, including the vital forces.

833. ॐ पञ्चाशत्-पीठ-रूपिण्यै स्वाहा

Namaskar to the Mother in the form of Fifty seats. She abides in the Varnatmika syllables, which are fifty in number.

834. ॐ विश्रृङ्खलायै स्वाहा

Namaskar to the Unbonded Mother. She never gets entangled, rather she removes the shackles of ignorance.

835. ॐ विविक्तस्थायै स्वाहा

Namaskar to the Mother who abides in Lonely places.

836. ॐ वीर-मात्रे स्वाहा

Namaskar to the Viramata- the Mother of Warriors. She is the Mother of great and strong.

837. ॐ वियत्-प्रसुवे स्वाहा

Namaskar to the Mother of Space. She generates space, on which the universe stands sustained.

838. ॐ मुकुन्दायै स्वाहा

Namaskar to the Mother Mukunda - being the Vaishnavi Shakti of excellence.

839. ॐ मुक्ति-निलयायै स्वाहा

Namaskar to the Mother, whose abode is Salvation, which is final beatitude.

840. ॐ मूल-विग्रह-रूपिण्यै स्वाहा

Namaskar to the Mother, whose body is the Root of all the phenomenal happenings.

841. ॐ भाव-ज्ञायै स्वाहा

Namaskar to the Mother Knower of Thought. She recognizes the Bhavas, which is existence, actions, objectivity and sentimental; approaches. It is compassion and the cause of relative ties with the Samsara.

842. ॐ भव-रोगहन्यै स्वाहा

Namaskar to the Mother, who destroys the pains of earthly existence.

843. ॐ भव-चक्र-प्रवर्तिन्यै स्वाहा

Namaskar to the Mother, who turns the wheel of earthly existence.

844. ॐ छन्दः-सारायै स्वाहा

Namaskar to the Mother of the Science of metres. It is She, who herself is the essence of the Vedic meters.

845. ॐ शास्त्र-सारायै स्वाहा

Namaskar to the Mother Essence of the scriptures, that speaks of Shruti and Smriti.

846. ॐ मन्त्र-सारायै स्वाहा

Namaskar to the Mother Essence of the Mantras-the Bijaksharas.

847. ॐ तल-उदर्यै स्वाहा

Namaskar to the Slender waisted Mother. Also Lalita abides in Atala, Vitala Sutala and Rasatala. These are said to be the horizontal linings of the universe as realm.

848. ॐ उदार-कीर्त्यै स्वाहा

Namaskar to the Mother of the Exalted fame and glory.

849. ॐ उद्दाम-वैभवायै स्वाहा

Namaskar to the Mother, whose Glory is exalted. This speaks of the great generosity of Mother Divinity.

850. ॐ वर्ण-रूपिण्यै स्वाहा

Namaskar to the Mother Alphabet, which is found in the Maheshvara Sutra and Nafakoti Samavesha of the Malini Vijayottara Tantra.

851. ॐ जन्म-मृत्यु-जरा-तप्त-जन-विश्रान्ति-दायिन्यै स्वाहा

Namaskar to the Mother, who grants birth, death, old age and solace afflicted to persons. This is because of the natural happenings.

852. ॐ सर्वोपनिषत्-उद्घुष्टायै स्वाहा

Namaskar to the Mother, who is Proclaimed by all the Upanishads.

853. ॐ शान्ति-अतीत-कला-आत्मिकायै स्वाहा

Namaskar to the Shanti-Atitya-Kala Mother - the Super-cosmic power transcending place. Digital changes, which leads to the awareness of the Self-realization.

854. ॐ गम्भीरायै स्वाहा

Namaskar to the Mother, who demands the deeper thinking, as Divinity is Fathomless Mother.

855. ॐ गगनान्तः स्थायै स्वाहा

Namaskar to the Mother, who resides in the spatial realms or ether.

856. ॐ गर्विंतायै स्वाहा

Namaskar to the Proud Mother, because of her excellence every where.

857. ॐ गान-लोलुपायै स्वाहा

Namaskar to the Mother, who gets delighted in the songs.

858. ॐ कल्पना-रहितायै स्वाहा

Namaskar to the Mother, who is devoid of any imagination. For her, nothing is illusion but it is all phenomrnal existence.

859. ॐ काष्ठायै स्वाहा

Namaskar to the Mother Kashttha-the Spouse of Supreme Shiva Ultimate Goal. Kashttha is Bhima as Shiva, Its Shakti is Kashttha as Ultimate Reality.

860. ॐ उकान्तायै स्वाहा

Namaskar to the Mother Akanta - ignorance and delusion, where there is serenity and lustre.

861. ॐ कान्तार्ध-विग्रहायै स्वाहा

Namaskar to the Mother, who is the half part of Supreme Shiva. This verily, is the Ardha-Narishvara Svarupa of the Divine Being.

862. ॐ कार्य-कारण-निर्मुक्तार्य स्वाहा

Namaskar to the Mother, who is Free from cause and effect.

863. ॐ काम-केलि-तरङ्गितायै स्वाहा

Namaskar to the Mother, who is outflowing with desire and pleasure.

864. ॐ कनत्-कनक-ताटङ्कायै स्वाहा

Namaskar to the Mother, who is wearing shining golden ear-rings.

865. ॐ लीला-विग्रह-धारिण्यै स्वाहा

Namaskar to the Mother, who assumes various incarnations, merely for Sport.

866. ॐ अजायै स्वाहा

Namaskar to the Unborn Mother.

867. ॐ क्षय-विनिर्मुक्तायै स्वाहा

Namaskar to the Mother who is free from decay.

868. ॐ मुग्धायै स्वाहा

Namaskar to the Attractive Mother, as she is ever same, seeing no decay or disease.

869. ॐ क्षिप्र-प्रसादिन्यै स्वाहा

Namaskar to the Mother, who gets easily pleased. Thus is very graceful Mother for the aspirants.

870. ॐ अन्तः-मुख-सुदुर्लभायै स्वाहा

Namaskar to the Mother, who is worshipped internally, through submissios and the recitation of the Bija-Mantras.

871. ॐ बहिः मुख-सुदुर्लभायै स्वाहा

Namaskar to the Mother, whose attainment in extremely heard by those, who are devoted to external objects.

872. ॐ त्रय्यै स्वाहा

Namaskar to the Mother Trayyi-Veda Mata. She is in the Mantrik sounds of the Rig, Yajur and Atharva Veda.

873. ॐ त्रिवर्ग-निलयायै स्वाहा

Namaskar to the Mother, who is the abode of Tri-Varga i.e. Dharma, Artha, Kama, ultimately leading to the Moksha.

874. ॐ त्रिस्थायै स्वाहा

Namaskar to the Mother, who resides in 'Triple form' - AUM.

875. ॐ त्रिपुर-मालिन्यै स्वाहा

Namaskar to the Mother Tripura malini-Antardashara region of Shri Chakra.

876. ॐ निरामायायै स्वाहा

Namaskar to the Mother, who is free from any disease.

877. ॐ निरालम्बायै स्वाहा

Namaskar to the Mother, who needs no Support.

878. ॐ स्वात्मारामायै स्वाहा

Namaskar to the Mother, who rejoices in Herself.

879. ॐ सुधास्त्रुत्यै स्वाहा

Namaskar to the Mother, who is Stream of nectar, providing

that Sudha to the devotees, longing for higher ecswtacy.

880. ॐ संसार-पङ्क-निर्मग्न-समुद्धरण-पण्डितायै स्वाहा

Namaskar to the Proficient Mother, who pulls out those, who are sunk in the worldly mud. Thus she reestablishes them through transmigration of the soul, for better understanding of the Mother Divinity.

881. ॐ यज्ञ-प्रियायै स्वाहा

Namaskar to the Mother, who is fond of Yajna-the Vedic sacrifice.

882. ॐ यज्ञ-कर्त्र्यै स्वाहा

Namaskar to the Mother, who is the doer of Vedic Sacrifice, as the Yajmana. He is also revered as the Ishana.

883. ॐ यजमान-स्वरूपिण्यै स्वाहा

Namaskar to the Mother, who is the very person of Sacrificer, the last one among the Asdhta-Murtis.

884. ॐ धर्म-आधारायै स्वाहा

Namaskar to the Mother, who supports Dharma-the law abiding person, according to the Vedic and Agamic Dharma, with reference to time, place and situation.

885. ॐ धनाध्यक्षायै स्वाहा

Namaskar to the Presiding Mother of Wealth. The Divine Mother abides in the Kauberi form.

886. ॐ धन-धान्य-विवर्धिन्यै स्वाहा

Namaskar to the Mother, who increases wealth and granary. She manifestsas the Annapurna and Shasklambari Devi.

887. ॐ विप्र-प्रियायै स्वाहा

Namaskar to the lovely Mother of 'twice-born' the possessors of Vedic knowledge.

888. ॐ विप्र-रूपायै स्वाहा

Namaskar to the Mother, who is the very form of Vipras-the twice

889. ॐ विश्व-भ्रमण-कारिण्यै स्वाहा

Namaskar to the Mother, who causes the rotation and revolution of the Universe. It isall cyclic movement.

890. ॐ विश्व-ग्रासायै स्वाहा

Namaskar to, the Mother, who Consumes the Universe, atthetime of final dissolution.

891. ॐ विद्रुमाभायै स्वाहा

Namaskar to the Mother, who is of the Colour of Coral, found in the ocean.

892. ॐ वैष्णव्यै स्वाहा

Namaskar to the Mother Vaishnavi-the sustainer of the universe.

893. ॐ विष्णु-रूपिण्यै स्वाहा

Namaskar to the Mother, who is in the form of Vishnu. She is verily Vishnumaya, known as Masha-Kali according to the Sapta Shati.

894. ॐ अयोनयै स्वाहा

Namaskar to the Mother, who has no Origin.

895. ॐ योनि-निलयायै स्वाहा

Namaskar to the Mother, who resides in Yoni - Cause of the Universe.

896. ॐ कूटस्थायै स्वाहा

Namaskar to the Mother, who governs 'Kutas' - the multitude of Universes.

897. ॐ कुल-रूपिण्यै स्वाहा

Namaskar to the Mother Kularupini - the form of 'Kula' system of Tantrik worship.

898. ॐ वीर-गोष्ठी-प्रियायै स्वाहा

Namaskar to the Mother, who likes the assembly of heroes -warriors, for keeping the Asuras away, as those hostile forcesare anti-Divinity.

899. ॐ वीरायै स्वाहा

Namaskar to the Valorous in action, strong and brave in deeds, also heroic in spirit.

900. ॐ नैष्कर्म्यायै स्वाहा

Namaskar to the Mother, who is actionless. Thisis Devi's transcendental realm, as every thing is in natural poise.

901. ॐ नाद-रूपिण्यै स्वाहा

Namaskar to the Mother in the form of Nada Pranava AUM.

902. ॐ विज्ञान-कलनायै स्वाहा

Namaskar to the Mother Causing perception, which blossoms in one's own being. It is more Gnostic in nature. Vijnana is the experienced knowledge, which leads to self-awareness.

903. ॐ कल्यायै स्वाहा

Namaskar to the Skilful Mother, as the Devi is the cosmic architect of the Universe.

904. ॐ विदग्धायै स्वाहा

Namaskar to the Artful Mother. She knows firmly what is cosmic planning for maintain the rhythm of the universal flux.

905. ॐ वैन्दवासनायै स्वाहा

Namaskar to the Mother, who is seated on Baindava. The Primal Bindu, which gets evolved into the Shri Yantra.

906. ॐ तत्व-अधिकायै स्वाहा

Namaskar to the Mother, who transcends the Tattvas or Thatness of the Divine Categories.

907. ॐ तत्त्व-मय्यै स्वाहा

Namaskar to the Mother Reality in itself , as the L:salita is all comprehending Tattva.

908. ॐ तत-व्यम्-अर्थ-स्वरूपिण्यै स्वाहा

Namaskar to the Mother in the manifestation of 'Word and Meaning', through 36 Tattvas.

909. ॐ साम-गान-प्रियायै स्वाहा

Namaskar to the Mother, who is fond of the songs of Samaveda.

910. ॐ सौम्यायै स्वाहा

Namaskar to the Benign Mother.

911. ॐ सदाशिव-कुटुम्बिन्यै स्वाहा

Namaskar to the Divine Mother Lalita, belonging to the Family of Sadashiva.

912. ॐ सव्य-अपसव्य-मार्गस्थायै स्वाहा

Namaskar to the Mother, who resides in the Right and Left paths, during the Nitya Karma worshipping the Devi,along with Rishi and the departed souls of the aspirant.

913. ॐ सर्वापत्-निवारिण्यै स्वाहा

Namaskar to the Mother, who removes all the misfortunes and obstacles.

914. ॐ स्वस्थायै स्वाहा

Namaskar to the Svastha Mother - who abides in herself as Independent RuleroftheTriadic realms.

915. ॐ स्वभाव-मधुरायै स्वाहा

Namaskar to the Mother, whose nature is sober and Sweet.

916. ॐ धीरायै स्वाहा

Namaskar to the knowledgable, enlightened and determined form of Mother.

917. ॐ धीर-समर्चितायै स्वाहा

Namaskar to the Mother, who is adored by the wise and determined persons.

918. ॐ चैतन्य-अर्ध्य-समाराध्यायै स्वाहा

Namaskar to the Mother, who is adored with Consciousness as the oblation to the Divine Mother.

919. ॐ सदा-तुष्टायै स्वाहा

Namaskar to the Mother, who is fond of Chaitanya flower of consciousness.

920. ॐ सदा-उदितायै स्वाहा

Namaskar to the Mother, who is Ever Sublime and leaning towards the dawn of the Eternal nature.

921. ॐ सदा-तुष्टायै स्वाहा

Namaskar to the Ever Contended Mother, as the Divinity never vseeks anything. It is self contained and sufficient.

922. ॐ तरुण-आदित्य-पाटलायै स्वाहा

Namaskar to the Rosy Mother, who is like the Morning Sun, which is of the colour of the Early dawn.

923. ॐ दक्षिणादक्षिण-आराध्यायै स्वाहा

Namaskar to the Mother, who is worshipped by 'Right and Left' path way of adoring the Mother Divinity. Left hand Puja is Vamachara and Right hand Puja is known as the Samayachara.

924. ॐ दर-स्मेर-मुख-अम्बुजायै स्वाहा

Namaskar to the Lotus face of Mother, which is wreathed with sweet smiles.

925. ॐ कौलिनी-केवलायै स्वाहा

Namaskar to the Mother Kaulini, who is worshipped by the Kula-knowledge.

926. ॐ अनर्घ्य-कैवल्य-पद-दायिन्यै स्वाहा

Namaskar to the Mother, who grants the abode of salvation, which is difficult to attain.

927. ॐ स्तोत्र-प्रियायै स्वाहा

Namaskar to the Mother, who is fond of praises through Stotra laudation.

928. ॐ स्तुति-मत्यै स्वाहा

Namaskar to the Mother, who is the knowledge of Stuti - praises of the highest merit.

929. ॐ श्रुति-संस्तुत-वैभवायै स्वाहा

Namaskar to the Mother, whose Glory is celebrated in the scriptures. She is to be understood through the Vedic knowledge. The Vaibhava is the glorification of the Devithrough Pravritti and Nivaritti.

930. ॐ मनस्विन्यै स्वाहा

Namaskar to the Mind born Mother, having independent and determined faculty with Intelligent facets of the Mother Divinity. She holds authority, confidence and highest faculty of maintain the desired norms of Yama and Niyama.

931. ॐ मानवत्यै स्वाहा

Namaskar to the Mother, whose mind is evolved and gets elevated through dignity and determination.

932. ॐ महेश्यै स्वाहा

Namaskar to the Mother Maheshi - spouse of Mahesha, who revealed the Bhavani Sahsranama to Nandi, at the Kailasa mountain.

933. ॐ मङ्गल-आकृत्यै स्वाहा

Namaskar to the Beneficial appearance of the Mother.

934. ॐ विश्व-मात्रे स्वाहा

Namaskar to the Universal Mother, the Supreme Queen of the universe.

935. ॐ जगत्-दात्र्यै स्वाहा

Namaskar to the World Supporting Mother, as holding the Jagat in equipoise, to maintain harmony and balance.

936. ॐ विशालाक्ष्यै स्वाहा

Namaskar to the Large-eyed Mother. Her abode is at Varanasi.

937. ॐ विरागिण्यै स्वाहा

Namaskar to the Dispassionate Mother.

938. ॐ प्रगल्भायै स्वाहा

Namaskar to the Mother Strength of valoropus nature.

939. ॐ परमोदारायै स्वाहा

Namaskar to the Supremely generous Mother, always graceful towards the aspirants, dedicated to the Shakti within Lalita.

940. ॐ परमोदायै स्वाहा

Namaskar to the Supremely delightful Mother.

941. ॐ मनोमय्यै स्वाहा

Namaskar to the Mother Mind.

942. ॐ व्योम-केश्यै स्वाहा

Namaskar to the hair of the Mother, which is manifest in ether.

943. ॐ विमानस्थायै स्वाहा

Namaskar to the Mother, who resides in the celestial chariot.

944. ॐ वज्रिण्यै स्वाहा

Namaskar to the Vajrini Mother-Thunderbolt.

945. ॐ वामकेश्वर्यै स्वाहा

Namaskar to the Vamakeshvari Mother - the presiding deity of Creation.

946. ॐ पञ्च-यज्ञ-प्रियायै स्वाहा

Namaskar to the Mother, who is fond of the five Sacrifices, which are—Agnihotra, Veda Parayana, Annahoma, Tarpanam, Atithi Bhojanam.

947. ॐ पञ्च-प्रेत-मञ्च-अधिशायिन्यै स्वाहा

Namaskar to the Mother, who rests upon a couch formed of five corpses. These are Brahma, Vishnu, Rudra, Ishvara and Sada Shiva.

948. ॐ पञ्चम्यै स्वाहा

Namaskar to the Mother Panchami - bliss of the fifth Digital moon, which is one third of the full moon.

949. ॐ पञ्चसङ्ख्योपचारिण्यै स्वाहा

Namaskar to the Mother, who is the Ruler of five elements. These five elements are-earth, water, fire, air and ether or space. These are known as the Pancha Maha Bhutas. Shri Lalita is the Presiding Deity of all the five Tattvas

950. ॐ पञ्च-सङ्खयोपचारिण्यै स्वाहा

Namaskar to the Mother, who is worshipped with five objects. These are offerings of Sandal paste, Pushpam / flowers, Dhupam/incense, Deepak and Naivedya.

951. ॐ शाश्वत्यै स्वाहा

Namaskar to the Eternal Mother. She is Anadi,as well as Adi ,being Shashvat, which is Sanatana.

952. ॐ शाश्वत-ऐश्वर्यायै स्वाहा

Namaskar to the Mother, who possesses eternal dominion. She has sovereignty over all the realms.

953. ॐ शर्मदायै स्वाहा

Namaskar to the Mother Happiness, graceful and showering love and tenderness.

954. ॐ शम्भु-मोहिन्यै स्वाहा

Namaskar to the Mother, who bewilders Shambu. Lord Shiva gets attached to her, being the very source of Vimarsha Shakti.

955. ॐ धरायै स्वाहा

Namaskar to the Mother Earth, as the Devi holds everything,to sustain the earth planet. The mystic sound is Bija 'L'.

956. ॐ धर-सुतायै स्वाहा

Namaskar to the Mother - Himavan's daughter. She is verily, the daughter of the Himavan, which is of course, the great holder of forests, water bodies, holy caves, the holder of

the mystic rivers, as Ganga Yamuna, and mystic Sarasvati. It holds the ponds and lakes.

957. ॐ धन्यायै स्वाहा

Namaskar to the Mother Fortune. She graces with wealth, Dhanya means to belucky, with good fortune. An aspirant gets all this, because of Her grace.

958. ॐ धर्मिण्यै स्वाहा

Namaskar to the Righteous Mother. She is the possessor of eternity, blessing with Dharma, to be followed by Artha, includind Kama for Ultimate, which is Moksha.

959. ॐ धर्म-वर्धिन्यै स्वाहा

Namaskar to the Mother, who is the Increaser of righteousness, which is Dharma, as said in the Bhagvadgita. She establishes Dharma, by killing themultitude of the Rakshasas.

960. ॐ लोकातीतायै स्वाहा

Namaskar to the Mother who Transcends the worlds. This is her Eternity, where no realm can stand for.

961. ॐ गुणातीतायै स्वाहा

Namaskar to the Mother, who is beyond attributes. Lalita is not only Trishati of three hundred names, having its origin in the Ka-Adi Mantra, with twenty attributes of each Varna or syllableand Sahsranama of one thousand names, but it is much more beyond the human intuition.

962. ॐ सर्वातीतायै स्वाहा

Namaskar to the All transcending Mother. This is the Purna

Attribute of Shri Lalita, where nothing is needed or required or can be questioned, or expected by any aspirant.

963. ॐ शमात्मिकायै स्वाहा

Namaskar to the Mother Tranquility. She is the Shabda-Sharira of the Vedic Shanti Mantras, followed by the Tantrik mantras for peace and tranquility.

964. ॐ बन्धूक-कुसुम-प्रख्यायै

Namaskar to the Mother, who resembles the Bhanduka flower, which is red in colour.

965. ॐ बालायै स्वाहा

Namaskar to the Mother Bala - girl. She isrevered as the Bala Tripura Sundari of the age from the year two to ten. She is also reverd as Shodashi Devi.

966. ॐ लीला-विनोदिन्यै स्वाहा

Namaskar to the Mother, who takes pleasure is amusement. She is in itself the universal play. She is the fondling Mother. She is one of the aspects of the Mother Sharada.

967. ॐ सुमङ्गल्यै स्वाहा

Namaskar to the Supremely auspicious Mother,that brings fortune of highest merit, supramental consciousness. She is Sumamngala as well as Sarbamangala of the Durga Sapta Shati.

968. ॐ सुख-कर्यै स्वाहा

Namaskar to the Mother, who gives happiness. She is the bestower of peace, blessedness and happiness filled with supreme devotion for the Eternity of Shakti.

969. ॐ सुमङ्गल्यै स्वाहा

Namaskar to the Mother, who is fittingly decked with beautiful raiments, like garlands ornaments, jewelry, and robes representing the Ashta Siddhis.

970. ॐ सुवासिन्यै स्वाहा

Namaskar to the Ever married Mother,which establishes the institution of auispicious marriage sacrament according to the Smriti-the sacred law, governing the human activities. Thus the bride is graced to be Suvasini, under the Sapta Padi Mantras.

971. ॐ सुवासिनी-अर्चन-प्रीतायै स्वाहा

Namaskar to the Mother, who is pleased by the adoration of the married women, as the Motherhood is very close to the Divine aesthetic attributes.

972. ॐ आशोभनायै स्वाहा

Namaskar to the Ever beautiful Mother, as the physical and cosmic beauty is very pleasing to the Divine Mother.

973. ॐ शुद्ध-मानसायै स्वाहा

Namaskar to the Pure-minded Mother. It is celibacy, divinity, truthfulness and serenity.

974. ॐ बिन्दु-तर्पण-सन्तुष्टायै स्वाहा

Namaskar to the Mother, who is pleased by offerings in the Bindu. Bindu is the Primal dot of expression of Shiva Shakti in the Ananda -the blissful state of the Shri Chakra.

975. ॐ पूर्वजायै स्वाहा

Namaskar to the Purvaja-the ancient One, who is Adi

Prakriti, or Trigunatmika energy for the manifestation, according to the Vedic scriptures, and the Sankhya philosophy.

976. ॐ त्रिपुराम्बिकायै स्वाहा

Namaskar to the Mother Tripura-Ambika - the eighth Chakra of Sri Yantra. She is adored in the Triple circles covering the triangles of the Shri Yantra.

977. ॐ दश-मुद्रा-सम-आराध्यायै स्वाहा

Namaskar to the Mother, who is adored with ten Mudras - finger positions. These are the representations of the Ten directions to be invoked during the Agamic Homas of Shri Rajni Devi. She is with the appearances of Shri Sharika Shri Jvala, Shri Tripura Sundari and Shri Bala Tripura Sundari.

978. ॐ त्रिपुराश्री-वशंकर्यै स्वाहा

Namaskar to the Ruling Mother Tripura. Brahma,Vishnu Maheshvara are said to the Three Devas doing the process of creation, preservation and dissolution in the cosmic whirl of unity, for being rthymic in functioning.

979. ॐ ज्ञान-मुद्रायै स्वाहा

Namaskar to the Divine Mother, who is pure Jnana,as said in the Panchastavi She is blissful with enlightenment and effulgence, leading to Moksha.

980. ॐ ज्ञानगम्यायै स्वाहा

Namaskar to the Divine Mother, who can be approached through the Jnana, based on the Advaitic Shakti, in the micro and macro, Shakti is only one, but with different facets, and thatisits Tantrik usage.

981. ॐ ज्ञान-ज्ञेय-स्वरूपिण्यै स्वाहा

Namaskar to the Divine Mother, who is both Jnana and Jneya as it is the cognizer and the cognizant. It is sentyinenty and the insentinent. In the Trika language Pramata and Prameya.

982. ॐ योनि-मुद्रायै स्वाहा

Namaskar to the Divine Mother, who is visualized in the Yoni Mudra, by the Togis of the Shakti path.Thios iosa the most important finger position during Sadhana.

983. ॐ त्रिखण्डेश्यै स्वाहा

Namaskar to the Divine Mother, presiding over as the ruler of the Three divisions of the Kad-Mantra. Also of the Brahmarandhra Chakra, Manipura Chakra and Muladhara Chakra. She presides over the Traidic thought of Shiva-Shakti and Anu.

984. ॐ त्रिगुणायै स्वाहा

Namaskar to the Divine Mother, who is the sunthesis of the Triple Gunas of Prakriti, which are Sattva, Rajas and Tamas. The Lalita shapes and moulds the Manifestation through the force of the Trigunas, inherent in each and every universal atom.

985. ॐ अम्बायै स्वाहा

Namaskar to the Divine Mother, Amba, the Mother par-excellence She is the Divinity in the Bija Mantras and is the Mother of Vak.

986. ॐ त्रिकोणगायै स्वाहा

Namaskar to the Divine Mother, who abides in the Primary

triangle of the Shri Yantra,where bindu represents Parma Shiva, the other Trikonas are the abiding place of the Varnamala, focussede with Vimarsha Shakti.

987. ॐ अनघायै स्वाहा

Namaskar to the Divine Mother, who is without any negativity, devpoid of craving for name and fame.Hence no sin can stand before the Divine Mother.

988. ॐ अदभुत-चारित्रायै स्वाहा

Namaskar to the Divine Mother, who has got the wonderful attributes and characteristics of killing the Asuras,which can not be annihilated by threw Tridevas as well.

989. ॐ वाञ्छित-अर्थ-प्रदायिन्यै स्वाहा

Namaskar to the Divine Mother, who graces the devotees, with all pleasing things related to spirituality, highest wisdom, and adoration to the Motherhood in Divinity.

990. ॐ अभ्यास-अतिशय-ज्ञातायै स्वाहा

Namaskar to the Divine Mother, who is forcing the aspirants to be in excellence through necessary practice of the Japam of Shri Vidya,with determination and concentration. This leads to the meditation pon Shri Lalita, as the Pramana of the universal-consciousness.

991. ॐ षडध्वातीत्-रूपिण्यै स्वाहा

Namaskar to the Divine Mother, as Shr abides in the six fold devotional pattern, designated as the Matrika Pujanam, through the knowledge of Shloka Pada, Bija Mantra, Kalaa Tattvas and understanding of the fourteen Bhuvanas.

992. ॐ अव्याज-करुणा-मूर्तये स्वाहा

Namaskar to the Divine Mother, who graces the aspirant, after the spirant finds the only source in the Mother Divinity. She instantly shower her grace, to see the devotee evolve from mundane to spirituality.

993. ॐ अज्ञान-ध्वान्त-दीपिकायै स्वाहा

Namaskar to the Divine Mother, who acts as the instant lamp, which brings light in the pitch dark of innateignorance. Ignorance is Avidya, which is nescience, and the Divine Mother removes all the obstacles instantly.

994. ॐ आबाल-गोप-विदितायै स्वाहा

Namaskar to the Divine Mother, who is always abiding in the Aham, of the unlearnt shepherd boy. This Aham or I-ness is the flow of the Divinity as there is close proximity between a genuine aspirant and the Divine Mother.

995. ॐ सर्व-अनुल्लङ्घ्य-शासनायै स्वाहा

Namaskar to the Divine Mother, who because of her Absolute Sovereignty, none other power can transgress her commands. She is for all the Universal Mother as Para-Shakti-Rajeshvari,

996. ॐ श्री-चक्र-राज-निलयायै स्वाहा

Namaskar to the Divine Mother, whose abode is Shri Shkra the King of all the Yantras. Shri Chakra, Shri Yantra, Chakreshvara are the epithets as described in the sacred figuration starting from Bindu to Bhupara, within nine reams, cover in fall the Varnamala.

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Namaskar to the Divine Mother, whose abode is Shri Shkra the King of all the Yantras. Shri Chakra, Shri Yantra, Chakreshvara are the epithets as described in the sacred figuration starting from Bindu to Bhupara, within nine reams, cover in fall the Varnamala.

997. ॐ श्रीमत्-त्रिपुर-सुन्दर्यै स्वाहा

Namaskar to the Divine Mother, who is Shjri Tripura Sundari, the Beauty of the Traidic nature with the synthesis of shiva Shakti andAnu, including seed syllables and the Primal sound OM.

998. ॐ श्री-शिवायै स्वाहा

Namaskar to the Divine Mother, who is adored with the blissful epith of Shivani She abides in the rocks, ponds, springs lakes and within the fourteen Bhuvanas, She is being adored through Archana and Yajna, including Nava Durga Puja and Homa.

999. ॐ शिव-शक्ति-एक्य-रूपिण्यै स्वाहा

Namaskar to the Divine Mother, which is but the identity of Shiva and Shakti, as is being worshipped and adored in the Shri Chakra Raja of supreme excellence.

1000. ॐ ललिताम्बिकायै स्वाहा

Namaskar to the Divine Mother, who is very sweet, as she manifests in the animate and inanimate objects. She is Lalita and Ambika, the grand and vast expansion of Truth, beauty and Goodness, It is the Sachhidana Svarupa of the Divity in its beautiful pleasing and true form, It is quintessence of the Yoga, matrix of Divinity, rationale of worldly existence, the oneness of Shiva and Shakti. It is the complete and Whole in the world-process. Iti Shubham.

प्रार्थना

त्वां व्यापिनीति सुमना इति कुण्डलीति
त्वां कामिनीति कमलेति कलावततीति।
त्वां मालिनीति ललितेत्यपराजितेति
देवि! स्तुवन्ति विजयेति जयेत्युमेति।

O Supreme Sovereign Lalita Devi! You are manifest in all the creation (jada-chaitana), non-conscious and conscious being. You are the embodiment of supreme 'Mana' - mental faculty and verily present in the Kundalini Shakti the Serpent coil energy of Shaktas. You are the Kamini - the will power adorned with all the 'Kalas1 -digital power and You are Kamala - the being of 'Sankocha-Vikas'. You are Malini - the manifestation of Varnamala - garland of syllables. None equals you, O Mother! You are Vijaya - vanquisher of all. You are Jaya- ever victorious. The devotees bow to you with Stuti - adoration with these specific names.

शिवस्त्वं शक्तिस्त्वं त्वमसि समया त्वं समयिनी
त्वमात्मा त्वं दीक्षा त्वमयमणिमादिर्गुणगणः।
अविद्या त्वं विद्या त्वंमसि निखिलं त्वं किमपरं
प्रथक्तत्वं त्वत्तो भगवति न वीक्षामहे इमे॥

O Divine Bhagvati! You are Supreme 'Shiva'. You are 'Shakti'. You are 'Samaya' - the concept and principle of the Triadic form. Verily, You are 'Samayini' - the instrument and practice of the Triadic system. You are Atman - the Supreme Self. You are Diksha - the initiation You are manifest in the Ashta-Siddhis like Anima etc., and exist in Triple Gunas - nature. Verily, You are manifest in Avidya, but You are Vidya-Great and Supreme knowledge, You are manifest everywhere and ever existent. You are the Possessor of all. Nothing but You alone exist, as we realize, feel and see.

अथोत्तरभाग फलश्रुतिः

Uttarbhaga - Epilogue and Achievement of merits

1. इत्येतन्नामसाहस्त्रं कथितं ते घटोद्भव।
रहस्यानां रहस्यं च ललिताप्रीदिदायकम।।

O Pot born Agastya! I have narrated you the most mysterious and highly occult Sahasranama of one thousand attributes, very dear to Shri Lalita Devi.

2. अनेन सदृशं स्तोत्रं न भूतं न भविष्यति।
सर्वरोगप्रशमनं सर्वसम्पत्प्रवर्धनम्।।

No other Sahasranama can be compared either in the past or in future, with it. It is, verily, the destroyer of all the diseases and the granter of the extension of all kinds of wealth.

3. सर्वापमृत्युशमनं कालमृत्युनिवारणम्।
सर्वज्वरार्तिशमनं दीर्घायुष्यप्रदायकम्।।

It subsides all the untimely deaths and wards off timely death. It subsides all sorts of ailments of fever and grants longevity to the devotees.

4. पुत्रप्रदमपुत्राणां पुरुषार्थप्रदायकम्।
इदं विशेषाच्छ्रीदेव्याः स्तोत्रं प्रीतिविधायकम्।।

It gives blessings of son to those, who have no son in their progeny, and blesses with all the Purusharthas, viz. Dharma, Artha, Kama, Moksha. All these merits are possible to him alone, who endearlingly recite the stotram with enthusiasm of Shri Devi.

5. जपेन्नित्यं प्रयत्नेन ललितोपास्तितत्परः।
प्रातः स्नात्वा विधानेन सन्ध्याकर्म समाप्य च॥

With firm determination and concentration, you should perform 'Japam' in the Upasana of Shri Lalita, after taking a morning bath, and perform 'sandhya-karma' - the twilight duties methodically.

6. पूजागृहं ततो गत्वा चक्रराजं समर्चयेत्।
विद्या जपेत् सहस्त्रं वा त्रिशतं शतमेव वा॥

Then one should go to the Sanctum- Sanctorum and worship the Chakraraja. Japam of Shri Vidya should be performed a thousand or three hundred or a hundred times.

7. रहस्यनामसहस्त्रमिदं पश्चात् पठेन्नरः।
जन्ममध्ये सकृच्चापि य एवं पठते सुधीः॥

Then one should recite this highly occult Sahasranama. If any learned devotee recites only once, during one's life time; then that devotee also achieves the great merits.

8. तस्य पुण्यफलं वक्ष्ये त्वं कुम्भसम्भव।
गङ्गादिसर्वतीर्थेषु यः स्नायात्कोटिजन्मसु॥

O Pot-born Agastya! Listen about the merits. He who recites this Sahasranama, gets more merits than who takes holy dip in the Ganga and other pilgrimages in millions of births.

9. कोटिसौवर्णभाराणां श्रोत्रियेषु द्विजन्मसु।
यः कोटिं हयमेधानामाहरेद् गाङ्गरोघसि॥

Or who may install the millions of 'Lingam', or who may offer the presents to the deserved persons a million times at the time of Solar eclipse...,

10. कोटिसौवर्णभाराणां श्रोत्रियेषु द्विजन्मसु।
यः कोटिं हयमेधानामाहरेद् गाङ्गरोघसि॥

...in the form of golden sovereigns to the Brahmins,who are well experts in Shruti,adored as the Vedas.Those who may also perform the 'anushthanam' of millions of Ashva medha Yajnas - horse sacrifices on the bank of the holy river Ganga.

11. आचरेत्कूपकोटीर्यो निर्जलेमरुभूतले।
दुर्भिक्षे यः प्रतिदिनं कोटिब्राह्मणभोजनम्॥

Or whosoever, digs millions of wells at the drought hit areas of deserts or feeds the millions of hunger stricken Brahmans daily, at the time of famine.

12. श्रद्धया परया कुर्यात्सहस्रपरिवत्सरान्।
तत्पुण्यं कोटिगुणितं लमेत् पुण्यमनुत्तमम्॥

The man whosoever recites this Sahasranama with faith and devotion, gets millions of times more merits than doing the other Sadhanas.

13. रहस्यानामसाहस्त्रे नाम्नोऽप्येकस्य कीर्तनात्।
रहस्यनामसाहस्त्रे नामैकमपि यः पठेत्॥

Who performs the Kirtanam of only single name of this occult thousand names, or does Patham' of a single name alone, of this Sahasranama.....,

14. तस्य पापानि नश्यन्ति महान्त्यपि न संशयः।
नित्यकर्माननुष्ठानान्निषिद्धकरणादपि॥

His great sins get washed off. There is no doubt about it. All the sins afflicted due to non-performance of 'nitya-karma' - regular duties and by performing the unwanted action get destroyed.

15. यत्पापं जायते पुंसां तत्सर्वं नश्यति ध्रुवम्।
बहुनात्र किमुक्तेन शृणु त्वं कुम्भसम्भव॥

There is no need to tell you about all of the merits. All the acquired sins are destroyed with certainity. So listen to it with confidence, you the 'Pot-born '-Agastya.

16. अत्रैकनाम्नो या शक्तिः पातकानां निवर्तने।
तन्निवर्त्यमघं कर्तुं नालं लोकश्चतुर्दश॥

All the fourteen lokas have not got so much potency to ward off the sins, as it is potent in the single name of this Sahasranama.

17. यस्त्यक्त्वा नामसाहस्त्रं पापहानिमभीप्सति।
स हि शीतनिवृत्त्यर्थं हिमशैलं निषेवते॥

Any person who wants to wash off the sins , through other measures save this Sahasranama, he acts the way like one, who sits on the ice slab, to get rid of the severe cold.

18. भक्तो यः कीर्तयेन्नित्यमिदं नामसहस्त्रकम्।
तस्मै श्रीललितादेवी प्रीताभीष्टं प्रयच्छति॥

Śhri Lalita Devi bestows upon him all the best as desired by the devotee who recites the 'Kirtanam' of this Sahasranam constantly.

19. अकीर्तयन्निदं स्तोत्रं कथं भक्तो भविष्यति।
नित्यं सङ्कीर्तनाशक्तः कीर्तयेत्पुण्यवासरे॥

How can one be a devotee of Sri Lalita Devi, without reciting the 'Kirtanam' of this Stotram? Now, whosoever may be unable to do the 'Kirtanam' regularly, must do it on the sacred occasions.

20. संक्रान्तौ विषुवे चैव स्वजन्मत्रितयेऽयने।
नवम्यां वा चतुर्दश्यां सितायां शुक्रवासरे॥

One must do the 'Kirtanam' on the occasion of the 'Vishuva-Sankranti ' - the first portion of 'Mesha and Tula Rashi', where the Sun enters into the Vishuva point of aeries and libra of the Zodiac signs; or on the three birth-days or on ninth and fourteenth tithi of the lunar fortnight and on Fridays. Vishuvais the first point of aeries or libra, into which the sun enters at the autumnal equinex. It means the Sankranti in two equal parts.

21. कीर्तयेन्नामसाहस्त्रं पौर्णमास्यां विशेषतः।
पौर्णमास्यां चन्द्रबिम्बे ध्यात्वा श्रीललिताम्बिकाम्॥

On the Purnima - the full moon night, the devotee must with care recite Sahasranama. He should meditate upon the moon as the very being of Sri Lalitambika and perform 'Kirtanam' of this sacred Sahasranama.

22. पञ्चोपचारैः सम्पूज्य पठेन्नामसहस्त्रकम्।
सर्वे रोगाः प्रणवृयन्ति दीर्घमायुश्च विन्दति॥

It should be read properly with its limbs of 'Panchopchara', the five fold requisites ofworship with which all the ailments come to an end and the devotee is graced with the longevity.

23. अयमायुष्करो नाम प्रयोगः कल्पचोदितः।
ज्वरार्तं शिरसि स्पृष्ट्वा पठेन्नामसहस्त्रकम्॥

The 'Prayoga' - implementation of this sacred Patham - recitation is for rejuvenation of life and the ailing person with fever must be touched by head and recite the Sahasranama accordingly.

24. तत्क्षणात्प्रशमं याति शिरस्तोदी ज्वरोऽपि च।
सर्वव्याधिनिवृत्त्यर्थं स्पृष्टवा भस्य जपेदिदम्॥

Instantly, the fever subsides and the head-ache gets cured. All the diseases get cured when one applies the sacred ashes after its proper recitation, on his head.

25 तद्भस्मधारणादेव नश्यन्ति व्याधयः क्षणात्।
जलं सम्मन्त्र्य कुम्भस्थं नामसाहस्रतो मुने॥

All the diseases disappear, when the Bhasma or sacred ashes are applied on the ailing person. The water is to be sanctified in the 'Kumbham'—sanctified pot while reciting the Sahnsrannma, O Muni!

26 अभिषिञ्चेन्द्ग्रहस्तान् ग्रहा नश्यन्ति तत्क्षणात्।
सुधासागरमध्यस्थां ध्यात्वा श्रीललिताम्बिकाम्॥

All the evil influences are warded off instantaneously, when sprinkled with the sanctified water. Sri Lalitambika should be meditated upon as manifested amidst in the ocean of nectar.

27. यः पठेन्नामसाहस्रं विषं तस्य विनश्यति।
वन्ध्यानां पुत्रलाभाय नामसाहस्रमन्त्रितम्॥

All kinds of venoms get neutralized, when the Sahasranama is recited; and the barren woman gives birth to a son, with the efficiency of this mantra...,

28. नवनीतं प्रदद्यात्तु पुत्रलाभो भवेद् ध्रुवम्।
देव्याः पाशेन सम्बद्धामाकृष्टामङ्कुशेन च॥

When the butter is sanctified with this Sahasranama and then it needs to be offered to the woman for giving birth to a son. With the noose and goad of the Devi, the woman gets attracted with...,

29. ध्यात्वाभीष्टां स्त्रियं रात्रौ जपेन्नामसहस्त्रकम्।
आयाति स्वसमीपं सा यद्यप्यन्त पुरं गता॥

The person, when japam of Sahasranama is performed during night. She comes herself before the person, even if she happens to be in the women's apartment.

30. राजाकर्षणकामश्चेद् राजावसथदिङ्मुखः।
त्रिरात्रं यः पठेदेतच्छ्रीदेवीध्यानतत्परः॥

A king can make another king surrender to his sovereignty within three nights, if the recitation of this Sahasranama is done with concentration towards the direction, his kingdom is situated.

31. स राजा पारवश्येन तुरङ्गगं वा मतङ्गगजम्।
आरुह्यायाति निकटं दासवत् प्रणिपत्याच॥

Thus the king submits to his sovereignty and comes riding on horses along with elephants, and bows down like a slave.

32. तस्मै राज्यं च कोशं च ददात्येव वशं गतः।
रहस्यनामसाहस्त्रं यः कीर्तयति नित्यशः॥

Under this influence, he gives him the kingdom and treasure house whosoever performs the 'Kirtanam'of this occult Sahasranama regularly.

33. तन्मुखालोकमात्रेण मुह्येल्लोकत्रयं मुने।
यस्त्विदं नामसाहस्त्रं सकृत् पठति भक्तिमान्॥

O Muni! All the triple worlds—Bhu, Bhuvah, Svah get bewitched while having a look on his face. Whosoever recites once only the Sahasranama....,

34. तस्य ये शत्रवस्तेषां निहन्ता शरभेश्वरः।
यो वाभिचारं कुरुते नाम साहस्रपाठके॥

Sharbheshvara - the lord of wild beast kills them and his enemies are subdued. Whatsoever applies witchcraft to the devotee of this Sahasranama...,

35. निवर्त्य तत्क्रियां हन्यात्त वै प्रत्यङ्गिरास्त्रवयम्।
ये क्रूरदृष्टया वीक्षन्ते नाम साहस्रपाठकमू॥

... his influence of magic is put to an end; also who sees with cruel and evil eye at the devotee of Sahasranama...,

36. तनन्धान्कुरुते क्षिप्रं स्वयं मार्ताण्डभैरवः।
धन यो हरते चौरोर्नामिसाहस्रजापिनः॥

... if the thief makes theft of his wealth...., then the 'Martanda Bhairava' himself makes them blind immediately. To the 'Japin'—who performs the recitation with concentration, being the devotee of this Sahasranama.

37. यत्र कुत्र स्थितं वापि क्षेत्रपालो निहन्ति तम्।
विद्यासु कुरुते वादं यो विद्वान्नामजापिनः॥

Where so ever, he may be hidden, the Kshetrapala kills him there and then. And whosoever be the learned but refutes the 'Nama-japin'—the devotee who perform the japam of Sahasranama....,

38. तस्य वाक्स्तम्भनं सद्यः करोति नकुलेश्वरी।
यो राजा कुरुते वैरं नामसाहस्रजापिना॥

... his power of speech is being blocked for ever, by the Nakuleshvari. The king who keeps enemity with the 'Nama-japin'....,

39. चतुरङ्गबलं तस्य दण्डिनी संहरेत् स्वयम्।
यः पठेन्नामसाहस्त्रं षण्मासं भक्तिसंयुतः ॥

… to him the Dandini destroys herself his 'Chaturanga sena - four limbed force. He who recites the Namasahasra with keen devotion for six months......

40. लक्ष्मीश्चाञ्चल्यरहिता सदा तिष्ठति तद्गृहे ।
मासमेकं प्रतिदिनं त्रिवारं यः पठेन्नरः ॥

...... there and then the Lakshmi, in wealth form rests in his house permanently without any disturbance. He who recites it regularly for a month, thrice a day..,

41. भारती तस्य जिस्वाग्रे रङ्गे नृत्यति नित्यशः ।
यस्त्वेकवारं पठति पक्षमात्रमतन्द्रितः ॥

There and then the 'Bharati' in the form of Sarasvati rests at the tip of his tongue, playing the tune of action always. He who performs the Patham only once in a fortnight with dedication and control of senses...,

42. मुह्यन्ति कामवश्यगा मृगाक्ष्यस्तस्य वीक्षणात्।
यः पठेन्नामसाहस्त्रं जन्ममध्ये सकृन्नरः ॥

...then the beautiful women having the eyes like deer gets attracted to him, only if he glances at them. He who recites only once the 'Patham' of this Sahasranama, during his life span...,

43. तद्दृष्टिगोचराः सर्वे मुच्यन्ते सर्वकिल्बषैः ॥
यो वेत्ति नामसाहस्त्रं तस्मै देयं द्विजन्मने ॥

...he becomes instrumental in making them free from the bondages of all troubles, merely with his glances. The Brahman who is proficient in this occult Sahasranama, must be presented with...,

44. अन्नं वस्त्रं धनं धान्यं नान्येभ्यस्तु कदाचन।
श्रीमन्त्रराजं यो वेत्ति श्रीचक्रं यः समर्चति॥

... food, clothing, wealth, crops, but not to present to any other person without proficiency in any way and form. He who is proficient in the niceties of Shri Mantraraja and he who worships properly the Shri Chakra...,

45. यः कीर्तयति नामानि तं सत्पात्रं विदुर्बुधाः।
तस्मै देयं प्रयत्नेन श्रीदेवीप्रीतिमिच्छता॥

The men with wisdom consider him alone the 'Satpatra' - genuine person to receive such gifts, who makes the 'Kirtanam of the sacred names. Those who are attached with the glory of Shri Devi, must make the offerings to such a genuine person with efforts.

46. न कीर्तयति नामानि मन्त्रराजं न वेत्ति यः।
पशुतुल्यः स विज्ञेयस्तस्मै दत्तं निरर्थकम्॥

He who does not recite the sacred names or does not know the niceties of Mantraraja, is just like a beast. The gift presented to him goes all waste.

47. परीक्ष्य विद्याविदुषस्तेभ्यो दद्याद्विचक्षणः।
श्रीमन्त्रराजसदृशो यथा मन्त्रो न विद्यते॥

A wise man must examine the person's proficiency in Sri Vidya, before presenting him the donations. No mantra equals the Shri Mantra Raja.

48. देवता ललितातुल्या यथा नास्ति घटओद्भव।
रहस्यनामसाहस्त्रतुल्या नास्ति तथा स्तुतिः॥

O Gatodbhava - 'pot-born' Agastya! As no Devata stands equal before Sri Lalita, so no 'Stuti ' can equal the highly occult Sahasranama.

49. लिखित्वा पुस्तके यस्तु नामसाहस्रमुत्तमम्।
समर्चयेत् सदा भक्त्या तस्य तुष्यति सुन्दरी ॥

He who writes this Supreme Sahasranama in the book form, and will make obeisance to it with devotion, on him the Lalita Sundari gets ever satisfied.

50. बहुनात्र किमुक्तेन शृणु त्वं कुम्भसम्भव।
नानेन सदृशं स्तोत्रं सर्वतन्त्रेषु दृश्यते ॥

There is no need to tell more and more of the merits earned by reciting the Sahsranama. O Kumbha-Sambhava Agastya! Of all the Tantras, there is no such potent stotram, as it is, verily.

51. तस्मादुपासको नित्यं कीर्तयेदिदमादरात्।
एभिर्नामसहस्रैस्तु श्रीचक्रं योऽर्चयेत्सकृत् ॥

Therefore, the Upasaka must make the 'Kirtaman' with great reverence. He who makes 'Archana' uttering these thousand names upon Shri Chakra...,

52. पद्मैर्वा तुलसीपुष्पैः कल्हारैर्वा कदम्बकैः।
चम्पकैर्जातिकुसुमैः मल्लिकाकरवीरकैः ॥

... offerings made with the variety of lotuses, Tulasi, Kalhara, Kadambaka, Champaka, Jati, Mallika, Karavira.

53. उत्पलैर्बिल्वपत्रैर्वा कुन्दकेसरपाटलैः।
अन्यैः सुगन्धिकुसुमैः केतकीमाधवीमुखैः ॥

Utpala, Bilva - leaves, Kunda-Kesara, Patala and other fragrant flowers like Ketaki, Madhavi, etc..,

54. तस्य पुण्यफलं वक्तुं न शक्नोति महेश्वरः।
सा वेत्ति ललितादेवी स्वचक्रार्चनजं फलम् ॥

His 'Punya-phalam' - fruits of Supreme merit can not even be enumerated by Maheshvara. Lalita Devi alone knows the merits of doing her 'Archana' in the Chakraraja.

55. अन्ये कथं विजानीयुर्ब्रह्माद्याः स्वल्पमेधसः।
प्रतिमासं पौण्र्णमास्यामेभिर्नामसहस्त्रकैः॥

How with lesser intellect are able to explain the merits like Brahma and host of other Devas? He who recites every month on the Purnima the ftill moon digit day this Sahasranama…,

56. रात्रौ यश्चक्राराजस्थामर्चयेत् परदेवताम्।
स एव ललितारूपस्तद्रूपा ललिता स्वयम्॥

… of Para Shakti upon the Chakraraja during night, he becomes identical with Shri Lalita, and Lalita Devi becomes manifest in him.

57. न तयोर्विद्यते भेदो भेदकृत् पापकृदभवेत्।
महानवम्यां यो भक्तः श्रीदेवीं चक्रमध्यगाम्॥

There is no differentiation between the two, he who sees difference in them is subjected to sin. The devotee, who worships at the centre of the Chakra of Sri Devi on the Mahanavami day...,

58. अर्चयेन्नामसाहस्त्रैस्तस्य मुक्तिः करे स्थिता।
यस्तु नामसहस्त्रेण शुक्रवारे समर्चयेत्॥

With this Sahasranama, he is bestowed with Moksha, which is easily accessible to him. He who makes proper 'Archana' of this Sahasranama on Fridays....

59. चक्रराजे महादेवी तस्य पुण्यफलं शृणु।
सर्वान् कामानावाप्येह सर्वसौभाग्यसंयुतः॥

... before the Chakraraja of Maha Devi; O Pot Born Muni! 'You listen to those merits accrued by it. The devotee is filled with grace and all fortune. He achieves all the goals of his life.

60. पुत्रपौत्रादिसंयुक्तो भुक्त्वा भोगान् यथेप्सितान्।
अन्ते श्रीललितादेव्या सायुज्यमतिदुर्लभम्॥

He is blessed with sons and grandsons. He reaps the desired fruits of his merits and lastly, the devotee merges with Shri Lalita Devi. Which is otherwise, difficult to attain.

61. प्रार्थनीयं शिवाद्यैश्च प्राप्नोत्येव न संशयः।
यः सहस्त्रं ब्राह्मणानामेभिर्नामसहस्त्रकैः॥

He gets this status, which is even desired by Lord Shiva and others. He who feeds the thousand Brahmans reciting these sacred names...,

62. समर्च्य भोजयेद्भक्त्या पायसाऽपूपषड्रसैः।
तस्मै प्रीणाति ललिता स्वसाम्राज्यं प्रयच्छति॥

... with 'Payasam'-Kheer, 'Apupam'--Puris and 'Shadrasam'-six type of jiices shaken together with devotion, to him Lalita Devi endearingly gives her own Sovereignty.

63. न तस्य दुर्लभं वस्तु त्रिषु लोकेषु विद्यते।
निष्कामः कीर्तयेद्यस्तु नामसाहस्त्रमुत्तमम्॥

He falls nothing short of in all the three worlds. He who performs the 'kirtanam' with detachment...,

64. ब्रह्मज्ञानमवाप्नोति येन मुच्येत बन्धनात्।
धनार्थी धनमाप्नोति यशोऽर्थी चाप्नुयाद्यशः॥

... attains the Brahma-Jnanam, which makes a man free from bondage. He who is desirous of wealth gets wealth

in abundance, and one achieves higher 'name and fame', when one desires such things.

65. विद्यार्थी चाप्नुयाद् विद्यां नामसाहस्रकीर्तनात्।
नानेन सदृशं स्तोत्रं भोगमोक्षप्रदं मुने॥

With the efficacy of 'Nama - kirtanam', a scholar attains higher learning. O Muni! There is no parallel Stotram, which blesses with 'Bhoga' - fulfilments and 'Moksha' - the final beautitude.

66. कीर्तनीयमिदं तस्माद् भोगमोक्षार्थिभिनरैः।
चतुराश्रमनिष्ठैश्च कीर्तनीयमिदं सदा॥

Those who long for 'Bhoga' and 'Moksha', should therefore, do the 'Kirtanam' of this Sahasranama. Belonging to the four 'Ashramas'—'Brahamacharya, Grihstha, Vanparastha and Sannyasa' must also recite the Kirtanam with dedication.

67. स्वधर्मसमनुष्ठानवैकल्यपरिपूर्तये।
कलौ पापैकबहुले धर्मानुष्ठानवर्जिते॥

During this Kali-yuga, where there is no end to sins; and people are devoid of 'Dharma'-Duty and 'Anushthanam' - proper religious exercise in rituals, only the Anushtanam of this Sahasranama will supplement in their path of virtue.

68. नामानुकीर्तनं भुक्त्वा नृणां नान्यत् परायणम्।
लौकिकाद् वचनान्मुख्यं विष्णुनामानुकीर्तनम्॥

Without 'Namakirtanam', there is no proper remedy in this dark era ofKaliyuga. Vishnu Sahasranama is chief and superior to other allied hymns in the Kirtanam.

69. विष्णुनामसहस्राच्च शिवनामैकमुत्तमम्।
शिवनामसहस्राच्च देव्या नामैकमुत्तमम्॥

Singular name of Shiva alone excels the 'Vishnu-Sahasranama' and the name of Devi is far superior to the thousand names of Shiva alone.

70. देवीनामसहस्राणि कोटिशं सन्ति कुम्भज।
तेषु मुख्यं दशविधं नामसाहस्रमुच्येतै ॥

O Kumbhaja-Agastya! "Verily, there exist the millions of Devi Sahasranamas. Of them, the supreme one happens to be 'Dashavidham'-of ten different epithetical names of the Namasahasram...,

71. गङ्गा भवानी गायत्री काली लक्ष्मीस्सरस्वती।
राजराजेश्वरी बाला श्यामला ललिता दश ॥

... which serially are the Ganga, Bhavani, Gayatri, Kali, Lakshmi , Sarasvati, Rajarajeshvari, Bala, Shyamala and Lalita all ten in number.

72. रहस्यानामसाहस्त्रमिदं शस्तं दशस्वपि।
तस्मात् सङ्कीर्तयेन्नित्यं कलिदोषनिवृत्तये ॥

Of these 'Dashavidha Sahasranamas', this particular 'Rahasyanama Sahasram' excels in every aspect. To remove the stains of sins of the Kaliyuga, you should invariably perform the 'Nama-kirtanam' of this highly occult Sahasranama.

73. मुख्य श्रीमातृनामेतिन जानन्ति विमोहिताः।
विष्णुनामपराः केचिच्छिवनामपराः परे ॥

Deluded persons are not conversant with the name of Shri Mata as being the Chief one. Among them, some consider the name of Vishnu and others the name of Shiva Superior to be in the transcendental nature.

74. न कश्चिदपि लोकेषु ललितानामतत्परः।
येनान्यदेवतानाम कीर्तितं जन्मकोटिषु॥

There is of course, none any other name superior to the name of sacred Lalita in all the worlds. Whosoever has performed the Kirtanam of other Devatas in millions of births...,

75. तस्यैव भवतिश्रद्धा श्रीदेवीनामकीर्तने।
चरमे जन्मनि यथा श्रीविद्योपासको भवेत्॥

...he alone is attuned with 'Shradha' in the 'Nama-kirtanam' of Shri Devi. The devotee becomes correspondingly the same Upasaka of Shri Vidya..,

76. नामसाहस्त्रपाठश्च तथा चरमजन्मनि।
यथैव विरला लोके श्रीविद्यार्चनवेदिनः॥

...who has done the 'Patham ' of 'Namasahasram ' in the last birth. As the knowers of Shri Vidya happen to be very few in this world...,

77. तथैव विरला गुह्यनामसाहस्त्रपाठकाः।
मन्त्रराजजपश्चैव चक्रराजार्चनं तथा॥

... so are very few, who recite the secret and highly occult Sahasranamas and also the 'Japam of Mantraraja' and the 'Archana of Chakraraja'.

78. सहस्यनामपाठश्च नाल्पस्य तपसः फलम्।
अपठन् नामसाहस्त्रं प्रीणयेद्यो महेश्वरीम्॥

The recital of this occult Sahasranama is not the meritorious grace of a little 'Tapasya'. He who recites this 'Namasahasra' without emotional attachment of Maheshvari....,

79. स चक्षुसा विना रूपं पश्येदेव विमूढधीः।
रहस्यानामसाहस्त्रं न्यक्त्वा यः सिद्धिकामुकः॥

...verily, he is a dull person, who is seeing the form without eyes. He who leaves the occult Sahasranama and is bent upon to have his desires fulfilled....,

80. यो भोजनं विना नूनं क्षुन्निवृत्तिमभीप्सति।
यो भक्तो ललितादेवयाः स नित्यं कीर्तयेदिदम्॥

...like a person, who wants to fill his stomach without taking any food in it. He is the sincere devotee of Lalita Devi, who makes the 'Kirtanam' regularly of the Mother-creatrix...,

81. नान्यथा प्रीयते देवी कल्पकोटिशतैरपि।
तस्माद् रहस्यनामानि श्रीमातुः प्रयतः पठेत्॥

...otherwise, so much of affection can never be had in the millions of 'Kalpas'. Therefore, the recital of the occult Sahasranama of Shri Mata - Mother Creatrix should be performed with all sincerity and carefulness.

82. इति ते कथितं स्तोत्रं रहस्यं कुम्भसम्भव।
नाविद्यावेदिने ब्रूयान्नाभक्ताय कदाचन॥

O Kumbhasambhava Agastya! I have thus narrated you the Stotram with 'Rahasyam', being highly secret. It should not be imparted to any person ignorant of Shri Vidya and to any non-believer, in any circumstance.

83. यथैव गोप्या श्रीविद्या तथा गोप्यमिदं मुने।
पशुतुल्येषु न ब्रूयाज्जनेषु स्तोत्रमुत्तामम्॥

As the knowledge of Shri Vidya is a secret one, so is the secret of this Supreme Stotram as well, O Muni! This

Stotra should in no way be told to men, who are just like beasts in their nature and without having discrimination, between the real and unreal.

84. यो ददाति विमूढात्मा श्रीविद्यारहिताय च।
तस्मै कुप्यन्ति योगिन्यः सोऽनर्थः सुमहान् स्मृतः॥

Any foolish person who gives the ' Sahasranama' to any one, who has not been initiated into Shri Vidya is subjected to 'Kopa'--displeasure and anger of Yoginis and he suffers a lot.

85. रहस्यामसाहस्त्रं तस्मात् सङ्गोपयेदिदमू।
स्वतन्त्रेण मया नोक्तं तवापि कलशोद्भव॥

Therefore, this Sahasrama of occult nature, with all its limbs must be learnt by heart, O Kalashodbhava - Pot born Agastya! I have not narrated it to you of my own..,,

86. ललिताप्रेरणादेव मयोक्तं स्तोत्रमुत्तमम्।
कीर्तनीयमिदं भक्त्या कुम्भयोने निरन्तरम्।
तेन तुष्टा महादेवी तवाभीष्टं प्रदास्यति॥

.... but this Supreme efficacious Stotram has been narrated by me to you under the Divine will of Shri Lalita, Of the lineage of Kumbha! Practise the 'Kirtanam' regularly with devotion, and firm will. Thus Maha Devi will confer upon you the best of results, you desire for.

श्रीसूत उवाच

Shri Suta Said

87. इत्युक्त्वा श्रीहयग्रीवो ध्यात्वा श्रीललिताम्बिकाम्।
आनन्दमग्नहृदयः सद्यः पुलकितोऽभवत्॥

Saying so, Shri Hayagriva meditated upon Sri Lalitambika,

He got contented and felt in heart the ecstacy of 'Anandam'-bliss, which is Supreme beautitude with bliss.

88. इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललिता सहस्त्रनामस्त्रोत्रं नाम षट्त्रिशोऽध्यायः ॥

Here ends the epilogue of the thousand Names of Shri Lalitambika Sahasranama Stotram, during the discourse between Shri Hayagriva and Agastya Muni is the Uttarakhanda of Shri Brahmanda - Parana, forming the thirty-sixth chapter.

After performing the Lalita Sahsranama Yajna, the Yajmana-devotees are asked to recite the following Tajas Mantra—

तेजोऽसि शुक्रमऽसि ज्योतिरऽसि धामाऽसि।

O Agni Deva! You are Tejas, being the luster of Divinity, you are fertility and energy. You are enlightenment, You are a realm of splendor.

ॐ श्री ललिता त्रिपुर सुन्दर्यै स्वाहा।

Oblations for the Divine Mother Shri Lalita, with the Motherly grandeur and beauty par-excellence of the Triple realms of Bhu, Bhuvah and Svah.

Offering the Ahuti with the sugarcane.

अथ वसो धारा—Vasudhara means in abundance. Offering the Left-over Ghee in the Agni, as every ingredient belongs to the Devi Lalita.

ॐ वसोः वसोधारा पवित्रमऽसि शतधारम, वसो पवित्रमऽसि सहस्त्रधारम।
देवस्त्वा सविता पुनातु वसोः, पवित्रेण शतधारेण सुप्त्वा काम धुक्षः स्वाहा॥

OM, Vasu! You are the source of prosperity and the flow of prosperity. You are very sacred, you are with hundreds of flowing streams of emancipation. O Vasu! you are in thousands of channels . All the Devatas get energy from you. Through the Solar energy, you provide us all the merits, while sanctifying all the riches. You are to awaken the dormant forces, which are hidden within.

Asking the Agni Devata to bestow upon us the both physical and transcendental realms, which gives vitality, longevity, control over speech and senses, to get blessed with intellect and intuitive faculty.

ॐ तनूपा अग्नेऽसि, तन्वं में पाहि।

OM Agni You are the guardian Deity of Tejas—the aura of embodiment, You grant safety to my being and save my physical sheath, as body of five elements.

ॐ आयुर्दा अग्नेऽसि, आयुर्मे देहि।

OM Agni! You are the guardian Deity of longevity, grant me the boon of long life.

ॐ वचोर्दा अग्नेऽसि, वर्चो मे देहि।

OM Agni! You are the guardian Deity of Speech, grant me the boon of talking about your glory and divinity.

ॐ अग्ने यन्मे तन्वाऽऊ नन्तन्म ऽ आ पृण।

OM Agni! You are the guardian Deity of All that exists, grant me the boon of long life. So that I may be perfect in all the five sheaths, which are body, mind vital force, gnostic being and blissful sheath Make me blissful and satisfied while feeding the Devatas

मेधा मे देवी सरस्वती आदधातु।

OM Agni! You are the guardian Deity of All that exists, You are All intellect grant me the boon of getting the grace of the Devatas.

ॐ मेधा मेअश्विनौ देवा वाधत्तां पुष्कर स्त्रजो।

OM Agni! You are the guardian Deity in the being of Ashvini Kumars, the celestial physicians. grant me the boon of long life, so that I may bloom like a lotus.

ॐ सर्वं पूर्णं अस्तु।

May every thing be Poorna-whole and filled with perfection Sprinkling of the Kalasha water and distributing the Kalasha-Walnut.

इति शुभम्

EPILOGUE

Lalita Sahsranama is the Mantrik explanation of the Fifteen syllable Bija Mantra,based on the intuitive faculty of the Rishi Agastya, who initiated Shri Rama,in the Aditya Hridaya Mantra. It's geometric formation is the Shri Yantra, adored as Maha Meru, being the Title page of this sacred text. The Lalita Devi revered as Shri Ambika is adored as the Shri Vidya. It is a hymn, based on the purity of love of the aspirant and adoration of the Divine Mother in the Benign form. The Agamas being influenced by the Pratyabijna school of the Kashmir Shaivism, has a bearing in the Shakti-Upasana. The Pratyabijna Sutras are philosophic in content, where Shakti is the spirit behind the manifestation, adored as Prakriti. Shakti is not different from Shiva, as suggested in the 999th Namavali of this great devotional text.

Kashmiri Naivedya Mantra derives its source from the concept of ललितादिभ्यो मातृभ्यः , which clearly suggests Lalita is the important facet of Divine Mother, within the spiritual pedestal of the Lord Amriteshvara.
Sri Aurobindo says:

"A formidable smile curved round her lips
The triumvirate of wisdom,love and bliss
The hierarchy of the ordered powers
A charm restoring hope in failing hearts."
(Savitri, Book 7, canto 4)

Dr. G S Raina



Born in 1940 A.D. at Srinagar in the State of Jammu & Kashmir. Was initiated into the Saraswati Bija Mantra by Shri Swami Madhavanand Saraswati of Srinagar, Kashmir at the age of five.

He has studied the Shaiva and Shakta Scriptures from the traditional system of कादि विद्या -Kadi Vidya of Kashmir.

Had his schooling in the Premier Institutions of Srinagar. He has graduated in Mathematics and Sanskrit. Did Honours in Urdu at Aligarh; Masters in Hindi & English. Ph.D. in Hindi & Iqbaliat at the University of Kashmir. Worked on the research project at the Iqbal Institute, Kashmir University for writing monographs on Indology. He has worked on Lalleshvari and Kashmir Shaivism for his 'Research Methodology Course'. His works have been published by the University of Kashmir, Shri Somnath Sanskrit University, Gujrat.

He has annotated Shri Roopa Bhawani Rahasya Updesha in English and translated Facets of Shri Chandi Nava Durga, Shri Sharika Sahasranama Nirupanam, Shri Lalita Sahasranama, Shri Chakreshwara Nirupanam, Shri Rajini Sahasranama, Shiva Yogini Lalleshvari, Shiva Sutra, Trikacharya Swami Ramji Ashtottara, Shri Sharada Shatottara Sahasranama etc. in English. He writes in Hindi, English, Sanskrit and Kashmiri. He introduced his writing through कशीरि मंज़ शक्तिवाद and other write-ups on Kashmiri spiritual Heritage.

He has taken up the project to work on Shakti-Tattva and Kashmir Shaivism for the University of Rajasthan. He is a collage artist and his paintings have been well appreciated by the artists.